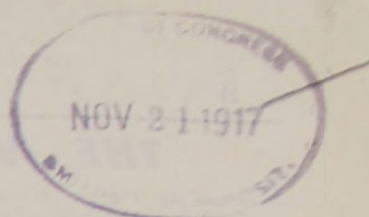


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

By Transfer
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No. 1,921.—Vol. XXXVII. [Registered as] SATURDAY, NOVEMBER 3, 1917. [a Newspaper.] PRICE TWOPENCE.
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Incorporated 1896.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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Notices of all meetings will appear regularly in "Light."

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NO. 1,921.—VOL. XXXVII. [Registered as] SATURDAY, NOVEMBER 3, 1917. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Many times have the students of the works of Andrew Jackson Davis expressed the wish that the twenty-seven large volumes in which they are contained could be presented in a compendious form. And now the work is done by one of the ablest writers on mystical and psychical subjects, an author whose identity on this occasion is veiled under the description, "A Doctor of Hermetic Science." From a brief inspection of the book, which is published by Rider & Son, Ltd. (price 10s. 6d. net), we think that he has done the work with conspicuous skill and impartiality. In his Preface the editor of the volume remarks:—

As regards all that is incorporated and all that is excluded [the book] represents, of course, the personal views of the editor in respect of presumptive values, and he makes no claim to the possession of a final criterion. The work has been done with sincerity; nothing has been inserted because it appeals to him personally, apart from other considerations; nothing has been omitted because it opposes his views.

We are glad to think that the editor's claim is a just one, although it is clear from other parts of the Preface that he is not in entire sympathy with the Davis writings. We hope to deal more fully with the book, which is full of importance, in later issues.

In the meantime we take from the chapter on "The Spiritual Body" the following summary of some of Davis's teachings, since they have an intimate bearing on questions addressed to us recently, and which we sometimes hear discussed.

Physiologists know that there are organs in man's body—like certain caecal appendages to the intestines—which do not perform any important offices. They are remnants of a lower stage through which mankind has passed; and a time will come when—by operations of evolutionary law—such parts of the human form will cease to be. In the Summer Land certain organs which are now vital are no longer needed, and do not appear within the spiritual body. There are no fluids requiring kidneys, no broken-down blood demanding pulmonary air cavities, no physical digestion involving stomach, liver and intestines, no propagation involving external organs of generation. Male and female, however, the spiritual body appears—preserving all the symmetry and intrinsic elegance of our most perfect human form.

That certain organs may atrophy and disappear in the future life of the individual is quite harmonious with what we know of natural law in the physical world. It shows the consistency and continuity of universal laws.

Mr. E. Kay Robinson, the well-known naturalist, who has been a contributor to our pages, is conducting a little

monthly publication, entitled "The Meaning of Life," a copy of which (for August) came into our hands recently. We found in it a reply to a correspondent who wished for an explanation of those cases in which people seem to remember their "former lives." "Ancestral memory," this correspondent thought, could not account for children correctly remembering things which not only happened before their birth, but in circumstances quite unconnected with their own families. In the course of his reply, Mr. Robinson cited illustrations from the animal kingdom:—

When we know that a wasp comes into the world with ready-made knowledge of the way in which to supply the needs of children that it can never see, and that a young moorhen, even before it has left the egg, knows how to obey the warning voice of the parent whom it has never seen, we find no difficulty in believing that human beings can have similar inherited knowledge of unseen things. Indeed, as a matter of fact, these glimpses of things unseen, which human beings get through ancestral memory, shed a valuable light upon the origin and growth of the wonderful instincts by which animals exhibit knowledge that could not have been learned by experience. For these glimpses of memory are, in truth, abortive beginnings of instincts. Something in our environment strikes a responsive chord in one of the numerous threads of ancestry which are interwoven in each one of us, and a message is transmitted to the brain; but, even at the moment of receipt, it is obliterated by the records of actual fact transmitted by the united threads of life. So the aberrant flash of ancestral memory dies away as quickly as it came, leaving in the brain only an evasive sense of knowledge of the unknown.

* * * *

Proceeding, Mr. Kay Robinson points out that these flashes of memory are commoner in the young because in youth the mind is more plastic and sensitive, and the combined threads of life are less consolidated, as it were, into a single rope through constant use in unison. He does not regard these flashes of memory as evidence that "there is an individual life apart from, though at the same time part of, the great life":—

Rather is it evidence of the fact that life in each one of us always works for the best, through the combined threads of ancestry which constitute our being, in spite of occasional momentary aberrations on the part of one or more of them.

And he meets the point as to children's recollections relating to things, not only before their birth, but unconnected with their own families, by citing the well-known fact that each union of unrelated parents doubles the number of threads of ancestry. Twenty of such unions alone multiply them more than a million times. The threads reach out and take in every quarter of the globe, every stratum of society. We doubt, however, whether Mr. Robinson's theory adequately covers all cases of that pre-natal memory which is sometimes attributed to reïmbodiment.

* * * *

F. C. C., in a letter referring to a recent passage of arms in LIGHT on the subject of psychic science, remarks on the tendency of critics to confuse evidence with proof. And he writes:—

For instance, I personally accept the evidence towards proof that the world is flat and the sun moves round it as very

strong. But as, unfortunately, there is stronger evidence extant against the theory, I do not accept the theory because the evidence for it is very strong:—

"So I have heard on Afric's sunny shore
Another lion give a louder roar,
And the first lion thought the last a bore."

Mr. Ellis Roberts says the evidence for Spiritualism is very strong, but he says also that his mind is open to stronger evidence from those who oppose Spiritualism. The anti-Spiritualist offers no opposing evidence—unless inane abuse, witless humour and dogmatic assertion be treated as evidence. What some of our critics really ask is to be convinced against their will and—even then—to be allowed to remain of the same opinion still.

A MESSAGE AND A FULFILLED PREDICTION.

L. M. B. sends us a further case of evidential automatism as follows:—

The automatist was writing for several strangers, amongst whom was a Colonel Taylor.

December 2nd, 1916.—On this date an unknown name broke in as follows, "Taunot."

December 6th, 1916.—"Tauntn" [phonetically correct], feeling sad about 'Em—y."

Note (from letter): "Emily before the war was in charge of nuns in a convent in Belgium . . . She has never been heard of since." (1917.)

December 8th, 1916.—"Taunot" . . . I will verify my statement . . . 'Taunot.' . . . Taylor will stop mother going. . . . I am afraid she will meet trouble on the way."

Note (from letter): "Mrs. Taunton (wife of communicator, referred to as 'mother') left England about the beginning of December for South Africa. . . . She had a very good voyage, but on her journey up country she was in a bad railway accident. Owing to floods the railway bank subsided. The whole carriage turned over, and she was flung into the mud and water, and strained her leg."

December 10th, 1916.—"Tauntn . . . want my mother . . . Taun . . . Em . . . y . . . Taun . . ."

December 12th, 1916.—"Taunnot."

March 11th, 1917.—"Sophie found dead in France."

Note.—This statement appears to refer to Emily, mentioned above, as no other daughter was in France or Belgium, but the name here was given wrong.

March 11th, 1917.—"You must find a way, news to Lyd . . . get . . . Martin."

Note.—Lydia was another daughter. Martin was a friend of the communicator.

March 11th, 1917.—"Adel— Taunton . . . to confess for Lent."

Note.—Taunton became a Roman Catholic and married a Roman Catholic wife, her name was Adelaide.

March 11th, 1917.—"Emily will meet me soon. Emily will be found dead. Adelaide has a deep sorrow on her mind. . . . Janet believes Ada alive."

Note.—Names appear again to be wrong.

March 19th, 1917.—"John is with daughter."

Note.—John (deceased) was intimately connected with the Taunton family.

Explanation.—The automatist, before December 2nd, 1916, had no knowledge of the existence of the Taunton family, and was only able to verify the above allusions after many months. . . . The friend Martin, mentioned above, was, curiously enough, introduced by letter to her, as he was interested in Spiritualism. She had then no knowledge of his link with the Taunton family, but this transpired later.

(Pseudonyms are used throughout in the above account.)

A DAY OF REMEMBRANCE.

Mr. H. T. Pemberton, of Summerville, York-road, Kingstown, Ireland, writes:—

It occurs to me that Spiritualists should have one day in the year set apart as their special "Day." It might be either All Hallows' Eve or All Saints'.

To us either of these dates has a very deep significance; in fact, that applies also to the whole nation. We should lead the way by bringing into our conversations, thoughts and prayers all those who have passed on to the wider life, and in particular our arisen heroes and those personally dear to us. Also, where opportunity offers, a portion of the day might be devoted to the sending and receiving of messages of love and comfort along the lines of communication open.

SPIRITUALISM AND CHRISTIANITY.

THE AUTHORITY OF MOSAIC LAW.

Sir Arthur Conan Doyle recently addressed a vast audience at Bradford on the subject of Spiritualism, and the Rev. Gilbert Muir, of Eastbrook Hall, at which the address was delivered, took the opportunity on a recent Sunday of delivering a reply to what he erroneously conceived to be an attack on the Christian faith. (In his use of the word "Christianity" Sir Arthur was doubtless thinking of modern perversions of the teachings of Jesus—a matter deplored by many of the finest spirits in the Church to-day.) Quite naturally Mr. Muir fell back on Old Testament prohibitions, and referred also to the monk Rasputin, which elicited the following rejoinder from Mr. J. Arthur Hill in the "Yorkshire Observer." It is to be hoped, by the way, that Mr. Muir will not remain under the illusion that phenomenal Spiritualism is any substitute for Religion in the pure sense of that word. It merely brings the confirmation of external fact to the reality of interior experience.

Mr. Muir quotes Leviticus xix. 31 as a prohibition of Spiritualism. But the same chapter, v. 19, prohibits the wearing of garments "of two kinds of stuff mingled together," also the reaping of field-corners, the eating of sacrificial meat three days old, and so forth. It is therefore clear that all those who wear cotton-and-wool garments are convicted of sin along with Sir A. C. Doyle. I fear that very few Eastbrookers—nay, very few Bradfordians or West Europeans—will be found guiltless. The simple truth is, of course, that a prohibition which may have been wise and right in Syria several thousand years ago is not necessarily wise and right here and now. Moreover, the prohibition of Spiritualism was really a prohibition of resort to unaccredited seers; the clairvoyance of Samuel—the accredited seer—was all right.

As to Rasputin, the monk, there seems to be no good evidence that he had anything to do with Spiritualism at all. John Wesley was keenly interested in psychical things, and in a recent study of his experiences—for the purpose of writing an introduction to a book which will appear shortly—I found myself precisely in accord with his attitude. It would be well for some of his "followers" to acquaint themselves with it; for, without knowing it, they differ widely from him. On this subject I am a much better Wesleyan than Mr. Muir is!

THE ILLUSION OF FEELING.

One often meets with instances of persons who, having lost a limb, retain some of the sensations which attended its possession, but the case of the soldier who sends the following narrative to the "Manchester Guardian" is surely unique:—

I had the misfortune to lose my left hand on the Messines Ridge last June, and all the pain I have suffered from the wound has been in the hand which I no longer possess. Now the peculiar part of it all is that on alternate days the fingers of the missing hand open and close: that is to say, yesterday they were closed; to-day they are open. To-morrow they will be closed again. This change takes place during sleep, and once or twice, on restless nights, I have actually felt the change taking place. I was left-handed, and during the attack I carried my revolver in the missing hand. When the fingers are closed they are exactly in the same position as if they were still grasping the revolver. The only explanation I can offer is that what remained of the hand after I was wounded was amputated exactly twenty-four hours later. Also, I was wounded somewhere about four o'clock in the morning, and was operated on about the same time the following morning, and the opening and closing of the fingers takes place about this time.

We quote the case because, as Miss Dallas has pointed out, such experiences enable us to understand how after death a spirit may at first be conscious of sensations belonging purely to the physical state.

MRS. MARY DAVIES.—The result of the appeal in the King's Bench Division, before Justices Darling, Avory and Sankey last week, has been successful. Mr. Justice Sankey, in giving judgment, referred to the case of Regina v. Entwistle, as regarded the necessity of proving intention to deceive. In his view the magistrate in the present case had acted wrongly in refusing the evidence tendered to him, and the appeal should be allowed. The case was accordingly remitted to the magistrate to hear the evidence.

SIR ARTHUR CONAN DOYLE AT SUFFOLK STREET.

The aerial dangers did not prevent the assembling of a large audience at the Salon of the Royal Society of British Artists on Thursday evening, October 25th, when, with Sir Oliver Lodge in the chair, Sir Arthur Conan Doyle delivered an address, entitled "The New Revelation." Indeed, so packed was the hall that it was clear that had the times been normal many would have been unable to obtain admission.

The Acting-President of the Alliance (MR. HENRY WITTHALL) explained, on opening the meeting, that when Sir Arthur consented to address the Alliance it occurred to him that it would be a good thing to ask Sir Oliver Lodge to preside, and he was kind enough to agree to do so. That was how it was they had the pleasure of his company with them that evening.

SIR OLIVER LODGE said: It was with pleasure I agreed to take the chair for my friend, Sir Arthur Conan Doyle. It is a mistake for a chairman to give any part of the lecture. (Laughter.) The title is "The New Revelation," and I shall leave him to open it as he chooses, but I am sure you will wish me to welcome in your name a man whose services to this country are well known. We remember with pride his work in South Africa. We think of his mission there and of his writings on that at one time hostile but now friendly and co-operative dominion; and we hope that his influence has contributed in some measure to bring about the excellent understanding of which we are now so heartily proud. (Applause.)

SIR ARTHUR CONAN DOYLE then delivered the address of the evening. He spoke for considerably over an hour and was heard with close attention throughout, some of his more effective points being frequently greeted with applause. There are reasons why a verbatim report of the address cannot appear just now, but we hope to give a full summary in the next and succeeding issues of *LIGHT*, together with a report of Sir Oliver Lodge's remarks at the close.

Owing to the circumstances under which the meeting was held, it was deemed advisable to bring the proceedings to a close as early as possible, so that there was no discussion; but Dr. Abraham Wallace expressed the thanks of the meeting to the chairman and the lecturer, and added a pleasant little reminiscence of his Edinburgh University days when, as he mentioned, he had narrowly escaped having Sir A. Conan Doyle under his tuition.

THE REALITY OF THE UNSEEN.

ADDRESS BY SIR OLIVER LODGE.

At the Eastbrook Brotherhood, Bradford, on the 21st ult., Sir Oliver Lodge delivered an address, in the course of which he made an allusion to the fact that Sir Arthur Conan Doyle had on a previous Sunday addressed the Brotherhood on "A New Revelation." We quote from the "Bradford Observer" of the 22nd ult.

Going on to speak of some revelations of science, Sir Oliver remarked that he had been told that something about revelations had been heard lately in that hall. (Laughter.) Well, he had nothing to do with any controversy, if there was a controversy. The main point he wished to bring out was the reality of the unseen, as revealed by science in its phases of gradual development. The phrase "the starry heavens" meant something vastly more to us than to the ancients. Yet, although we saw the stars, as the ancients never saw them, there must be a multitude of things we did not see. The magnitude of the material universe was something that was overwhelming. He was never surprised (he stated) at men being materialistic—the material universe was worthy of our high admiration and reverence—so long as they adhered to what they knew, and did not deny everything else but what they had studied. Referring to his audience, he said that engaged as men were in everyday work, their minds might not be open. Fortunately people were waking up. The Workers' Educational Association and other movements were revealing a determination that education should not be the privilege of a few, and a consciousness that every member of society had a right to know what had been discovered by science, and should have sufficient leisure to live a rational life, to understand what had been

done and what kind of a universe we were living in. Men knew, more or less, what they were, but not what they would be. One great value of existence was that it did not come to an end; it existed permanently. That he believed to be the message of evolution. Having treated of atoms, nebulae and ether, Sir Oliver went on to say that while our senses informed us they also limited us, and it was no argument to say that because we did not see things therefore they did not exist. He must tell them that in his researches he had found evidence warranting him in stating clearly and definitely that we were not alone. To the eye of sense we seemed to be alone, but we were really surrounded by a host of witnesses and helpers. We had the help of the Highest. Powers were at work, not at a distance, but working in amongst us: we were learning what the destiny of man must be. It would be strange if this ghastly war simplified and improved the knowledge of Christ and aided in the perception of the beauty of His life and teaching. Yet stranger things had happened, and whatever the Churches might do, he believed that the call of Christ Himself would be heard and attended to by a large part of the community as it had never yet been attended to on earth. (Applause.) It was a time of spiritual outpouring. All the great times in history had been marked by great sacrifices, and there must be a great outcome of all the sacrifices of the present time. (Applause.)

THE COMING WORLD-TEACHER.

A correspondent, E. S. (Oxford), referring to the many discussions concerning the coming of a New World-Teacher, writes:—

I am reminded of two verses in the Bhagavad Gita, one of the most sacred of Hindu scriptures:—

"Wherever there is decay of righteousness, and there is exaltation of unrighteousness, then I myself come forth;

"For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age."

Those who have studied this matter on all possible planes of thought and being have ascertained that the Master has appeared many times to teach and guide His people in the way most suited to them at the time of His coming. Under many guises He has appeared before, and has given out different parts of the truth each time. It is not His fault that humanity can only appreciate the beauty of one facet of this diamond at one time. None the less the diamond is there, and the man who can see several sides of it has a richer spiritual life than the man who can only see one. When we look round at the world to-day, we must understand that the time is again ripe for His coming. Now, if ever, we need a fresh manifestation of the truth.

As to the manner of His coming—and the particular truth that He will give out—who of us can say? To many of us it seems that He will deepen and vivify that particular side of the truth which each one is trying to express. The Christian will be a better Christian, the Mohammedan a better Mohammedan, the Hindu a better Hindu as the result of the immense spiritual stimulus which His presence will give.

Already a band of servers is welded together to help Him at His coming in the near future. They seek to come spiritually into touch with Him now, and to show forth in their own lives the qualities of devotion, steadfastness and gentleness, and to recognise and reverence greatness in whomsoever shown. At His last coming the multitude understood only miracles, signs and wonders, and even the disciples were often hindered by their own limitations, many of them being offended by His sayings. We at the present time must so prepare our vehicles of thought and intuition that we may understand much more of His teaching than any of the disciples did at the previous coming.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 5TH, 1887.)

HYPNOTISM IN PARIS.—The amphitheatre of the Charité Hospital was yesterday [October 28th] crowded with people who had been invited to witness the experiments of hypnotism made by Dr. Luys, member of the Academy of Medicine and doctor at the Salpêtrière.—A PARIS CORRESPONDENT.

Mr. Gerald Massey seems to think that we are the exponents of Christian Spiritualism. He is mistaken. Another correspondent thinks we run risk of being anti-Christian. He is mistaken, too. We advocate no extremes and our correspondence shows that we are in that safest spot, *in medio*.—From "Jottings."

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, NOVEMBER 3RD, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *LIGHT*, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of *LIGHT*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*LIGHT* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and *LIGHT* can be ordered through all Newsagents and Booksellers.

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OF PROPHECY, PREVISION AND OTHER MATTERS.

On casting about for a topic for the present leader we find ourselves confronted with a number of themes arising out of recent discussions or articles. Some of them have given rise to questions from readers, and it may be useful on this occasion to deal with them instead of considering a single subject.

First, then, let us take the question concerning the nature of Time, to which we made a glancing allusion in a recent Note, which has provoked some correspondence from readers. The subject, of course, has a close connection with the question of prophecy, and that in itself is a difficult one. Many years ago a spirit communicator explained to us that prophecy was a question of the tracing out of a chain of sequences, a logical process although doubtless performed with facility by minds specially gifted. We could see that this covered a large part of the question, but it seemed to us insufficient to account for some of the facts of prevision where the things accurately foreseen involved minute details. It is not necessary to exemplify. Everyone who has studied the question at all—especially as regards the many authentic cases of Highland Second Sight—will appreciate the point. Nevertheless, however small the detail, the chain of sequences must be there, and the difficulty we feel about the tracing of these in any precise fashion might vanish if we could watch the process from some very high plane of consciousness. We know how instantaneously intuition will arrive at results which the inductive process can only achieve by slow and laborious steps. Vision, sensation and thought may be merely different aspects of the same activity of consciousness. This would lend colour to the saying of Fechner, whose ideas on the subject of life after death reveal the mind of one who was not only a thinker but a seer:—

In the next world what will take place in the future in this world will appear to us as if it were really there in the present.

One conclusion seems reasonably certain. There are many things the true meaning of which we shall never gain until we have passed beyond the world of physical laws. We can only interpret these things crudely by the aid of material forms of thought—sometimes even the physical analogy is wanting. There, for the present, we must leave the question. "Oh for a life of sensations

rather than of thoughts!" said John Keats, and we can, in part at least, enter into his meaning.

Another question connected with this matter of prophecy arises out of a letter from a correspondent. Some time ago we quoted from an article in the "*Star*" on Omens and Apparitions, by Katharine Tynan, the Irish novelist (*LIGHT*, September 29th). This was followed by some similar stories by a correspondent of that journal, some of which we reproduced in the following issue. There was, for instance, the vision of a sleeping schoolboy who saw an old woman come into his dormitory with a bag of nails and a hammer. She stopped before certain sleeping boys, wavered a little, and then passed on, but into the heads of some she hammered a nail. Fever attacked all the boys by whose beds the woman had stopped. Those she hesitated over recovered; but those into whose heads she drove a nail died of the disease.

We put aside here the question of some "malevolent agency"—in any personal guise at least. We imagine that the boy's mind was of the visualising type and cast his general impressions into an objective form. Some minds instinctively personify things. It is an old trick of the poetic faculty and sometimes becomes tedious by repetition, especially when Love, Ambition, Pleasure, and the passions generally are all forced into human shapes. Allegory is a speedy vehicle for some forms of thought, and perhaps the same sensitiveness to impressions of coming events is instrumental in putting them into objective forms, but it is probably an elementary faculty, for the savage resorts to it instinctively in omen and symbol. The thinker who is advanced enough to grasp ideas and principles at first hand rarely resorts to it. He realises the presence of positive and negative forces in Nature but is not reduced to thinking of them as gods or demons. They are "beings," of course, in the philosophic sense, but not human, super-human, or sub-human individualities.

On the question of the light seen issuing from the fingers of persons at table sittings, a lady reader informs us that she has noticed this phenomenon frequently but observed that some of the other sitters present were unable to see it. That raises the question to which we alluded (p. 334) as to whether the seeing is clairvoyant, and it also suggests that there is a point at which things discernible to the eyes of the clairvoyant become sufficiently objective to be seen by the normal sight. There is an interesting speculation here. Is materialisation merely a process of *clothing a form* with matter sufficiently dense to make it visible, or is it the presentation of a *form* as the external side of something interior of which the mind, working through a physical brain, can form no clear conception? The mind, we are told, is an "image maker" (a point which connects with the question of symbols and allegories referred to above). Here is a question on which some of our friends may like to offer an opinion. We were once taken to task by an enthusiastic psychic photographer for questioning his theory that a "spirit photograph" was literally the photograph of a "spirit." It was not that we had any prejudice in favour of abstractions as opposed to concrete facts. We merely felt that it is possible to be too literal in describing the realities of the next world. Material forms of speech may not truly represent them. The eye of the artist discerns in a picture something which in itself is independent of canvas and pigments. These are only its instruments of expression, and it is not limited to them. This may be equally the case with spiritual realities, which reach us, perhaps, through an intermediary and very plastic stage—the psychic realm—in which they may assume hybrid forms, neither truly physical nor truly spiritual but partaking in a wavering fashion of each.

A PLACE PREPARED.

THE HOME OF THE SPIRIT.

BY H. A. DALLAS.

"I go to prepare a place for you," said Christ; and this suggests that there will be no strangeness, that we shall, so to speak, fit into our surroundings. In our home above we shall fill just the place to which we are suited; it is a place to which we shall be called when—and not until—it is ready for us; and yet the word "place" does not express the full idea. The word "abiding-place" which Christ used to denote the future dwelling prepared for us implies rest; rest is a condition, it must not be dwarfed into the conception merely of locality. "I go to prepare a place for you," He said, "that where I am there ye may be also." Where was He when He said those words? He was in the upper room at Jerusalem, but He was also, and always, "in the bosom of the Father." Renan, in his book, "La Vie de Jésus," wrote: "He lived in the bosom of God by a communication of every moment. . . The highest consciousness of God which humanity has ever experienced was that of Jesus."

In close association with the promise of a place prepared for His friends, He said, "I will receive you unto myself."

Just as He lived in conscious communion with God, so should His friends live with Him. By implication we may conclude that Heaven will be a state of abiding consciousness of God and that in the deep repose of that consciousness we shall find ourselves in such relationship with our surroundings as will best suit the capacities which have been developed in us individually. We shall be in an environment fitted and prepared for the exercise of our faculties. But for those who have developed their spiritual and affectional nature the only restful environment must be spiritual, it must be one of fellowship with spirits.

Infinite joy in infinite service and a place prepared in human hearts for each of us; this is our destined heaven.

No locality, however beautiful, could be home for us unless there were this place prepared in human hearts. The great Friend of man said, "I will receive you unto myself," and in so saying He bore witness to the truth for all who know what true love and friendship mean. Each true-hearted friend will keep that place always ready in the heart for those who are faithful in life and in death. Each one who has gone up higher will, like the great type of true humanity, say to the friends who pass through death into that upper world, "I will receive you unto myself." It may comfort and encourage the many who are feeling the emptiness of bereavement if they will realise that the discipline which they are undergoing, and the training which those they love are also experiencing in this critical time are *part of the process* of preparation by which the abiding-places in the hearts of each are being made capable of receiving forever those who love each other with a love stronger than death.

As I close, I am reminded by a friend of some of the sayings of a great scientist and thinker on this question of the home of the Spirit—I mean Fechner, who, in his work on "Life after Death," wrote:—

There would be no more difficulties for our belief could we only make up our minds to take the word that has been a fine saying for a thousand years and more, that "in God we live and move and have our being" for more than a word or a rhetorical phrase. In that case our belief in God and in our eternal life would be one; we should look upon our own life as part of God's eternal life and should consider the height of our future life above this present life as a higher step within God, from that lower step where we are placed in Him now. . . Then there would be no dead world for us but a living world out of which every human being builds up his own future body, as a new house built up within the house of God.

THE case of a dying or dead man appearing in phantasm to a living friend, which is a telepathic effect of such intensity that the consciousness of a presence realises itself in an act of visual sense, seems to me to be of the same order as the appearances of Jesus to His disciples.—The Rev. J. H. SKRINE, D.D. (in "The Hibbert Journal").

IS THE SPIRIT THEORY THE ONLY SOLUTION?

THE DIFFICULTIES OF AN INQUIRER.

We have received the following letter from Sir Oliver Lodge enclosing copy of a letter (subjoined) from one of his correspondents. Some of our readers may like to deal with the questions raised, which by the way involve the idea that it is really through the dramatising power of the subconscious mind that communications appearing to come from those in the next state are received:—

To the EDITOR OF LIGHT.

SIR,—Mr. Wilkinson's article in the October number of the "London Magazine" has excited much widespread interest that possibly the enclosed thoughtful letter from a philosophic critic—a lady not connected with the S.P.R.—may be worth reproducing in your columns, in order to show the kind of difficulties felt by those who give careful study to records without having much first-hand experience themselves.

There is so much rash and random criticism about, unworthy of attention, that anything like a thoughtful presentation of difficulties and alternative possibilities should not be ignored. Hence, although I myself have learnt largely to discount the explanations suggested in the letter, it is well to remember that there are real difficulties honestly felt, and that they are often such as we have had to encounter in our own persons at an earlier stage of investigation.

Yours faithfully,

OLIVER LODGE.

Copy of Letter regarding MR. WILKINSON'S Article in the October issue of the "London Magazine."

I read the article, "The War has made me Think," with a good deal of interest, and thought that in some ways the results were more convincing than those told in "Raymond." But what worries me is not a disbelief in the facts, or a belief that such things must be impossible, but a dread that there is no proof to be found along these lines. Because our minds and their powers are still so unknown to us that we may be, and seem to me to be, only experimenting upon the make-up of our own minds.

I believe in the unconscious self, and I believe in telepathy. As to the first, it has often appeared to me that shock of grief in some way disintegrates the mind so that the unconscious side may become conscious and yet appear strange to our usual selves. It may in fact be a natural means of the mind to ensure sanity, and the uses of discipline seem to me to point in this direction. Telepathy is so powerful and in small ways so constant, being probably present even in simple conversation, that it is difficult to tell where it may end.

Therefore all this seems to me of huge interest; but not likely to lead to satisfactory proof, or rather proof that will stand after excitement has passed away, like reasoning and its results.

The criticisms that entered my mind in reading the article were rather on these lines:—

January, 1917, the sitting with Peters. The meeting of Roger with John, Elizabeth, William, and Edward: I noted that Mr. Wilkinson has heard of little Edward before, though apparently a long while ago; for he remembers enough to ask a definite question about it, and long ago may have consciously known the name. The medium may be only an interesting means of getting at the unconscious memory.

In the story of "Roger, Poger," I notice that the first name comes with such difficulty that the name is not out before the boy's father gives it, and having given it, and having received the suggestion clearly in his mind, the medium at once perceives the whole thing and gives the next development of the name. This looks like the sitter's mind acting on the medium's.

In the sitting with Mrs. Leonard I notice that the result of the first three sittings is produced with ease, and rapidly. As to the wife's letters, (1) her mind was full of the letters when she came into the room, (2) she had been going over the boy's things with this in her mind: he says that the disappointment was acute. This falls in with what I fear, and that is that the medium felt at once her mind on hers, and secondly gave utterance to the decision already come to in the mother's mind while turning over the boy's belongings, she herself not having yet realised her decision.

The "penny" seems to me, as far as the story goes, to be

outside these criticisms. Unless delayed telepathy is a fact, Myers mentions it.

Mrs. Brittain: The brother's idea of contesting the mother's will. This is to me one of a long train of facts which I have noticed in many of these experiments, and which suggest telepathy along the lines that Myers mentions in his "Personality and Survival." The mind of his brother is working on this subject, connected with them both, and he is anxious. The moment the medium opens the door to the telepathic force, his mind works in two ways upon his brother's. (1) It communicates his feeling, and (2) it suggests his own hope that his brother will check what he feels (at the bottom of his mind) to be an undesirable course.

All the information which follows about Geoffrey, Malcolm, and the deaths of his family are facts apparently known in detail to himself, and may easily be the working of his mind on the medium's.

The mother's vision of the boy seems to me to lie in quite a different and much higher range of experience, and to fall into line with the common experience of mankind and of prayer. It represents a state normal, up to a point, with all people in bereavement, though it may take different forms, and possibly is more often connected with the sense of touch than sight. It may be still derived *through* the unconscious self, but it does not to my mind suggest disintegration, but a normal connection between one mind and another.

But the remark of the medium, Mrs. Brittain, about the boy wishing his mother to know that the vision was real and no dream, seems to me at once to suggest her mind working on the sitter's. I cannot help noticing that whenever the sitter has a decided tendency in his mind, at the moment, that the medium then answers to it rapidly. The increasing ease with which they get into touch with the medium may be due only to a more practised access to the unconscious self.

Besides these criticisms, I notice that impressions made on the mind, and still more on the life or character or whatever it should be called, are permanent, and may produce themselves in very vivid ways.

I think the thing I chiefly fear is the use of the medium. I see no reason why we should not feel the dead near us, or why they should not feel us near them; but the medium, I cannot help feeling, may have nothing to do with this, unless it, being an awakener of the subconscious self, and so getting our own minds down into their own realities, may bring us to the fringe, or nearer the fringe, of contact than we could get by normal mental or spiritual effort.

"GHOST-FLOWERS."

In connection with an appeal which has been made for funds to purchase the Protestant Cemetery at Rome, in which rest the ashes of Shelley and Keats, and the lease of which, held by Germany, expires next year, the "Star" recalls the following singular circumstances reported in the papers a few years ago:—

An English clergyman and his sister wandering round the quiet tombs came to a grave thickly covered with violet leaves. As they stood over it they noticed a delicious smell of violets, and, looking down, saw the little purple flowers peeping out here and there from deep among the leaves. Next moment they saw there were no violets. The flowers were not actually tangible—as soon as they tried to fix their gaze on a violet it vanished like an optical illusion.

The facts were curious enough. Both the people who saw the violets were normal. The grave was that of Elizabeth Wyckhoff, an American unknown by name or association to either, which disposes of the theory of auto-suggestion. Moreover, at least one other credible witness claimed at the same time to have seen violets growing on a grave near that of Keats, which is close to that of Elizabeth Wyckhoff.

This story about ghost-flowers, if so the fleeting violets of the Protestant Cemetery at Rome may be called, is not isolated. Several people have claimed similar experiences; and acting on the beautiful fancy that those who are gone were asking for gifts of the real flowers, they have planted these on their graves. Perhaps their fancy was the truth—who knows?

Stranger still is that story told some years ago about an ancient tree in a country town. Under it was once found the dead body of a woman clasping in her hand some wild thyme. Nobody knew her, and no wild thyme grew near. Yet afterwards a strong, unmistakable scent of wild thyme was often noticed under the tree. The scent haunted the spot; people wholly ignorant of the circumstances could smell it and would look for the plant which was not there.

SPIRITUALISM IN THE PRESS.

In the "Sunday Times" of the 28th ult. Sir Arthur Conan Doyle writes of the "Phenomena and Religion of Spiritualism." As evidence of his long study of the subject he refers to the recent re-publication in *LIGHT* (under "A Generation Ago") of a letter from him which appeared in these columns the years ago. Making it clear that he is more interested in the religious than in the scientific side of the question, he refers to the great revelation which has come to us in the many thousands of communications from beyond the tomb. And in dealing with this part of the subject he writes:—

They all present a point of view which is not antagonistic to any existing scheme of religion or philosophy, save only materialism, but which greatly supplements any revelation which has yet been conveyed to the human race.

The correspondence, under the heading "The Unseen World," includes a letter from Sir Oliver Lodge covering a communication he has received from the Rev. H. G. White, a chaplain at the Front, describing the look of ecstasy on the face of a dying soldier: "Just before he passed away . . . his face lit up with such a look of joy that one could hardly use any other word than ecstasy to describe it." The instance is recorded as a rejoinder to Dr. Mercier's suggestion that such things do not happen, since he has never seen them. But there are many examples of this ecstasy at death; some have been recorded in *LIGHT* and there are multitudes of people who can testify to the fact. Following Sir O. Lodge's letter are letters from Mr. P. J. McDonnell and Mr. Grant Richards questioning certain points in the Hugh Lane case. Mr. Edward Clodd apologises for his attempt to cast discredit on Dr. Crawford's scientific standing. There are, he points out, "certain Universities—happily not British—which grant degrees in Science, Philosophy and Divinity so readily that these distinctions are on a lower plane than a good many modern Knighthoods." Mr. Clodd, having accepted the assurance that Dr. Crawford holds the diploma of the University of Glasgow, makes a graceful *amende*.—

I beg to apologise to Dr. Crawford for throwing any doubt on the distinction, and to express the satisfaction that my query has elicited the fact that he has won an envied honour.

Vive la politesse! Of course, it would have been better to inquire first and make the aspersion afterwards. "Jedburgh justice" is a little out of date.

Mr. J. Hector de Courcelles, M.A. (Oxon.), although not a Spiritualist, is able to testify to the reality of some of the phenomena occurring in the presence of Mrs. Fox-Jencken, and Mr. Nevil Maskelyne finds that the only people who are really competent to undertake an investigation [into psychic phenomena] are necessarily those who have a knowledge of at least the theory of modern magic. ("There is," as the tanner in the old classical story observed, "nothing like leather!") Mr. Maskelyne sees a strong significance in the fact that no communication has been received from his late father. It implies "that there is no communication between this world and the next."

In the "Weekly Dispatch," Mr. Max Pemberton writes with enthusiasm of Sir Arthur Conan Doyle's address at Suffolk-street, at which he was present. Perhaps it was a slip of the pen that caused him to write of a fakir as "she," and to refer to a "spirit" (it was really D. D. Home, the medium) as having "passed from one house [window?] to another at a height of seventy feet from the ground." If Pressmen, discussing our subject in the papers, made no more serious mistakes than these, we should have little cause for complaint. The fact is, of course, that while the great organs of public opinion employ specialists on most subjects, their utterances on psychic science have been hitherto mainly distilled from the inner consciousness of the writers detailed to "instruct" the public, with results that leave the initiated gasping with astonishment. The product of the German professor's attempt to evolve an idea of a camel from his imagination could not have been more ludicrous. We saw some time ago how certain journals, while bestowing benedictions on some of the distinguished minds amongst us, were at the same time grossly insulting them by

SPIRITUALISM AND ETHICS.

"T. C. D." writes:—

Since the publication of "Raymond" an avalanche of criticism has descended on us in the Press and from private sources. Many of the critics seem to consider their case is made out when they have stated that they do not like the character of the communications, that the atmosphere of the book does not appeal to them, and that they would be sorry to think of *their* dear ones, who have passed on, living in such conditions. Few appear to be interested in the veridical nature of the messages. So large a number of readers have concentrated on pages 197 and 198, that now, when anyone says "Raymond" to me, I at once beg, as a personal favour, that there will be no mention made of "cigars and whisky-sodas!"

We should have been glad had Sir Oliver Lodge given us more non-evidential matter, for we much need some convenient means of rebutting the charge that there is little spirituality in Spiritualism. In the current number of the "Hibbert Journal" an impartial reviewer of Sir William Barrett's "On the Threshold of the Unseen," writes: "Of anything like a new spiritual wisdom there is never a trace"; and proceeds to state that Spiritualism has entirely failed to give us "a ray of divine light," an "ethic based on a wider and profounder vision," or even a momentary sense of "communion with a love and a wisdom loftier than those of earth." We Spiritualists know these statements to be absolutely untrue; we learn much which is neither "cheap nor vulgar" about the conditions of the other life, and which does not emanate from the "religiosity of the medium." Through many controls comes most uplifting moral teaching, spiritual wisdom that is new and inspiring.

I write in the hope that a little volume might be compiled with penetrative extracts from such books as "Speaking Across the Borderline," Stainton Moses' "Spirit Teachings," "After Death," by Julia; "A Wanderer in Spirit-Lands," &c. This would supply a felt want, and help us, who have our cause at heart, to silence those who argue that, even if messages can come from the other side, they contain nothing of value, and demonstrate that modern Spiritualism is supported by a literature elevated, original and intellectual in tone and tendency.

THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscription towards the proposed testimonial to Mr. Alfred Vout Peters:—

Mrs. Rashleigh 0 5 0

It is said that the difference of the real and the spiritual to us is one of time. I say it is one of *perception* only; so it cannot depend on bodily death, which is an affair of time, but must depend on some change in us not material. *We being the same* must still be bodily; death is only a change, not a ceasing of the bodily conditions. The material can cease to us only by a change in us which is not material. What a strange misconception to think that by a change merely material (such as we know death is) we can be delivered from matter! It needs a change much greater, deeper, truer than this to set us free from matter.—JAMES HINTON'S MS.

QUESTIONS WITHOUT THOUGHT.—The sceptics' questions have been so long utilised that they are universally familiar, viz.: Why do these phenomena occur in the dark? Why don't they occur in a well-lighted room, or in daylight, anywhere, at any time, whether there is a medium or not? The inference sought to be established is that darkness is preferred to enable deception to be practised. Well and profitably might the sceptical questioners take time to reflect, to ascertain whether it may not be, and probably is, a fact that darkness contributes most advantageously to conditions favouring the operation of natural laws; and that this is almost, if not quite, universally true in Nature. With a multiplicity of human experiences in the darkness and in the light, with every known precaution against fraud, by the clear-headed, cautious, intelligent investigators, to prevent fraud, to discover truth, the most wonderful phenomena continue to be recorded from time to time; and still the sceptic inquires: "Why can't these phenomena be produced without the presence of a medium?" Our answer is, for the same reason that electricity cannot be utilised without suitable conditions and a medium; or the heat and light from the sun cannot be received and appropriated by our earth except there be essential conditions and a medium of communication; or the daily events of the civilised world cannot be collated and spread before our eyes in the daily newspaper without a variety of essential conditions, and a medium—the printing press.—From "Dawn of the Awakened Mind," by DR. JOHN S. KING.

THE MIRACLES OF JESUS.

D. G.

Dealing with this subject at the rooms of the Alliance on the 25th ult., Mr. W. J. Vanstone deprecated at the outset the idea that the divinity of Christ was necessarily either attacked or established by acceptance of the fact of spirit return. With regard to the miracles of Jesus, he fully accepted them—not, indeed, because they were recorded in the Bible, but because such incidents were not peculiar to the Bible narrative, but were found in association with other teachers and other religions. That they were never meant to be taken as evidences of Christ's divinity was evident from the fact that, in the case of the demoniac boy, the Master chided His disciples for the lack of faith which had prevented them from effecting the cure themselves. The miracles were not, Mr. Vanstone believed, a violation of natural laws, but a revelation of other super-laws which were not usually in operation. He did not consider such incidents were recorded to indicate what should be the normal condition of humanity in the ideal state when it had realised its oneness with the Deity as Jesus did. It would not, in his view, be well for the conditions there indicated as spasmodic ever to become normal. The instance of the woman with the issue of blood being healed by touching the hem of Christ's garment accorded with the theory of Mesmer—rejected by the Nancy school—that a subtle vital fluid was given out by the healer. Certainly in this case there was no evidence that the cure was wrought by suggestion. Christ's cures were worked by a conjunction of His own power with the current of force which the individual himself provided. In Capernaum "he could do no mighty works because of their unbelief."

AN INSPIRING VISION.

The following from "The World's Advance-Thought" is worth quoting both for its high optimism and its noble diction:—

Plato's Republic, Sidney's Golden Dream,
All social prophecies that ever fell
From ancient seers of Palestine or Greece,
Wrought out through centuries of cheerful toil,
Shall grow into the concrete world of facts,
And Liberty shall clothe Herself with Law,
Not as the maniac girds himself with chains,
But as the world adorns herself with flowers.

HOSTESSES AS HEALERS.—A new use for the special gifts of women is being developed by the Medico-Psychological Clinic which was recently opened in Brunswick-square, W.C., by a group of doctors interested in treatment by mental suggestion. "The ideal woman for giving mental treatment is of the 'good hostess' type," a "Daily News" representative was informed yesterday [24th ult.]. The good hostess puts all her guests instantly at their ease. She calms and at the same time interests, and is exquisitely tactful. Cases of shell-shock are being extensively treated in this way, and the clinic will shortly undergo great developments.—"Daily News."

SITTINGS WITH MRS. ROBERTS JOHNSON.

"Medicus," a Birmingham correspondent, whose profession is indicated by his *nom de plume*, sends the following:—

I have been greatly interested in reading the experiences of some of those fortunate enough to get remarkable evidences of survival of those "passed on," and I should like to make public some personal experiences of my sittings with that truly wonderful medium for the direct voice, Mrs. Roberts Johnson.

I have been present at a score or more sances, and only on three occasions have there been poor results and never was there an absolute failure. Flowers and "mascots" have been given to sitters, and relatives and friends (many long passed over and, indeed, forgotten) have spoken and brought themselves to recollection by most convincing statements, often of a very intimate nature.

Here are a few of the remarkable incidents which occurred: A voice gave the name J—A—. The speaker was quite unknown to any of the sitters, but he said, "Send word to my mother and tell her I have been here. She lives at —. I was in the S.A.R. and was killed in Africa." The night following the same voice came through and asked, "Have you done it? Has anyone done it?" The following day one of the sitters wrote to the name at the address given, simply asking verification, and after a time a reply was received stating that the particulars given were quite correct.

At another sitting, a lady present (an Army matron) was addressed by a spirit giving the name T—s, which was not recognised. The voice then said, "I was under your care whilst you were a nurse in hospital at E—, and at the time I was in very great trouble. You were very good to me, and the boys and myself are looking after you. After leaving the hospital I sent you a prayer-book and Bible from Egypt." The matron at once recognised the identity of the spirit, and the statement was quite true. It was eighteen years since the events alluded to occurred.

At still another sitting a voice said, "I am M—." The name being very indistinct the speaker was asked if it was "Mary." The spirit seemed to become very excited at such a suggestion and banged the trumpet furiously on the floor, exclaiming, "No, M—!" He told us he was taken prisoner at Vimy Ridge, and was an officer in the C.L.H.

The curious part of this is that a son of mine who was present at the sitting, being home on leave from France, said this was his officer who was missing after the Vimy Ridge charge, and nothing had been heard from him. The next morning, whilst looking over the "Times" casualty list, we found amongst the names "Lieutenant M—, died a prisoner in the hands of the Germans."

These three incidents are surely proof of survival and communication.

At Mrs. Johnson's sances we have had singing by different spirits—my son in spirit life who, when here, had a fine voice, joining in many of our songs and, as tests, singing various exercises known to myself alone and completing pieces which could not have been known to anyone else present. On one occasion one of the sitters joined her brother (passed over) in a French duet.

At all sances violent vibrations of the floor have been felt, there has been whistling and humming, and the drumming of the military tattoo in the trumpet, accompanied by the distinct marching of many feet, felt and heard by all present; peculiar sounds of a carpenter at his work, and many other extraordinary things have occurred.

Most sitters have been touched by the trumpet, and on many occasions it has "embraced" sitters by going round and round their necks, and then touched their faces, the sound of kissing being distinctly heard by all.

We have received great comfort from our communications with those who have "crossed the border." From being a doubter of these spiritual truths I now know that I have talked with and heard the voices of some of my departed friends.

THE WILL AND THE DREAM.—In connection with a will case in the Scottish Court at Edinburgh, which was partly heard on the 24th ult. but not concluded, one of the sons of the testator stated that his father appeared to him in a dream and indicated that there was something in the pocket of his clothes. These were searched, with the result, according to the witness, that the present will was discovered. The counsel for the defence quoted passages from the Book of Daniel, explaining, however, that he did so to distinguish the son's vision from a supernatural visitation and place it in the category of ordinary dreams. The plaintiff's counsel, on the other hand, denounced the whole story as incredible and of the nature of a dramatic hoax.

FROM A SOLDIER'S NOTE-BOOK.

We welcome another long and gossipy article from our former contributor "M. E.," engineer and sapper at the Front where his services under circumstances of great peril and difficulty have won for him the coveted distinction of D.S.O.

A great storm has just blown itself out, the sky has cleared and the sun shines once more; but there is a strong touch of autumn in the air, although it is still August. For eighteen hours it blew half a hurricane and rained in torrents, which made one feel a bit depressed. For it must be remembered that the weather is everything to us out here, especially in —, where a few spots of rain turn hard, dry ground into slippery and slimy mud. Everyone at home has read of this mud, but it must be experienced to be understood: it is a horror and a nightmare to those who are compelled to endure it in the trenches, and I could fill pages with descriptions of its unpleasant effects; but that is not what I started to write about. During the early days of the war each newspaper had its own military "expert," who used to write columns regarding the situation and foretelling what sort of a phase was created by the events taking place on the front. Some of these "military experts" were pretty well paid for their prophecies, but by degrees it dawned upon the general public that they knew absolutely nothing about their subject, and gradually they ceased to exist so far as newspapers were concerned. The war lasted too long for them; they were all "found out."

Of recent months another "expert" has come before the public, namely, the "expert" at exposing the "hollow fraud" called Spiritualism. Once upon a time I almost became guilty of being one of these "experts" myself—mind I say "almost"—but that was when I was a follower of Mr. Clodd and a member of the Rationalist Press Association and knew absolutely nothing about Spiritualism. Curiously enough, it was through closely studying the literature published by that association that I turned my attention to the continuance of life after death. The grand total or sum of thought produced on my mind by their publications was that *destruction was impossible, that existence never ended* and only change took place. That seemed quite reasonable and I felt in entire agreement, but their teaching stopped there. Now I know that I possessed a life within me, and was it unreasonable if I applied the same conclusions and argued that my life was indestructible? As a matter of fact, that was the sign-post which pointed the road I followed on my journey in search of truth, and readers of LIGHT will not be surprised when I say that the knowledge of Spiritualism which I have since gained is now the governing influence of my life. Death has no terrors for me, for whilst it is a pleasure to live here and do one's little best it is also a pleasure to look forward to the fuller life which I know the next state offers, for I have learned and proved to my own satisfaction that life is not disintegrated to nothingness by the falling away of the physical husk; it is only changed. I do not think I could have written thus had I not been taking part in this great war and on more than one occasion found "Death" staring me in the face. As a child I used to try to picture this grim monster called Death. He first came my way when he took from me a little companion and sister, and the horror of such a monster haunted me for a long time—it takes a long time to grow out of child impressions, if one ever does so, and this impression never entirely left me until I learned the truth which Spiritualism has to teach. There are those who look upon Spiritualism as a religion. Personally, I cannot so regard it. I may be wrong, but I think all religions are based on the same foundation, namely, the worship of the great fundamental Power which is the source of all life and matter and movement. I know that there is such a Power, and the more I contemplate it the more awe-inspiring it becomes—far beyond the comprehension of my finite mind—and there I feel I am forced to leave it.

But though I realise that my intelligence is limited to a certain radius, I cannot see why I should not make the utmost search within the scope of my limitation, and I do so on every available opportunity. There are those who teach certain religions who say it is wicked to investigate the occult, but I cannot find my conscience smite me for doing so, and, after all, one's conscience is the safest moral guide.

(To be continued.)

FAITH is a living and therefore a dying thing. It is not a stone cut to shape, insoluble, imperishable, and holding its ground because it is indigestible. It must grow and develop or disappear; and its growth must be by the accretion of kindred elements.—MOZLEY.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gorthe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,922.—VOL. XXXVII. [Registered as] SATURDAY, NOVEMBER 10, 1917. [a Newspaper.] PRICE TWOPENCE.
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Programme of Meetings for the Coming Week.

TUESDAY, November 13th, at 3 p.m.—

For Members ONLY.

Seance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, November 15th—

For Members and Associates only.

At 4 p.m.— ... Meeting for Devotional Contemplation.

Members and Associates Free; Visitors, 1s.

At 5 p.m.— ... MR. W. J. VANSTONE.
Lecture on "The Carmelites and the Spanish Mysteries."

THURSDAY, November 15th, at 7.30 p.m.—

Admission 1s. Members and Associates Free by Ticket.

Address at British Artists' Galleries, Suffolk St., Pall Mall, S.W.
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FRIDAY, November 16th, at 3.50 p.m.—

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Talks with a Spirit Control ... MRS. M. H. WALLIS.

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MRS. MARY DAVIES.

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Ouija Boards and Crystals are not obtainable until after the war, the makers being now on war work. "Spirit Identity," "Spirit Teachings," and "Wallis's Guide to Mediumship" are at present out of print.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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Notices of all meetings will appear regularly in "Light."

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No. 1,922.—VOL. XXXVII. [Registered as] SATURDAY, NOVEMBER 10, 1917. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

The story of what the "Star" describes as "ghost flowers" on a grave in the Protestant cemetery at Rome, to which we referred last week, first appeared in the "Spectator" on June 7th, 1913. It was related by the Rev. J. C. Winslow, of St. Augustine's College, Canterbury, as a personal experience. He and his sister, while walking in the cemetery, came upon a grave thickly covered with violet leaves. As they stood over it they both noticed a delicious smell of violets, and looking down they saw the flowers peeping out here and there deep down amongst the leaves. The next moment, however, they "noticed that there were no violets actually tangible, for as soon as one tried to fix one's gaze on one it had vanished and was seen to be like an optical illusion." These phantom violets kept appearing and disappearing in all parts of the grave for the space of three or four minutes after the beholders had "grown quite critical about them" and the odour of the flowers persisted for the same period. They had "the exact appearance of the ordinary English violets although of course shadowy and fleeting." We noticed the story first in *LIGHT* of June 14th, 1913.

There is something very charming about this episode of the "phantom violets," and it must have been a fairly substantial illusion, for there were two observers, and the spectacle, as well as the scent, of the flowers persisted even after they had become critically inquisitive about it. The tale could be matched by several similar examples in psychical experience. Somehow these are not the things which arouse the ire and contempt of the educated critic. He is a little indulgent to them: they belong to the poetry of life. The matters which irritate him in psychic experience are those which he regards as commonplace and trivial, and which, on that ground alone apparently, are waved out of existence with a Podsnapian gesture. Well, one has a respect for these æsthetic prejudices. We want all that relates to the unseen world to be dignified and beautiful, but why should we expect that a matter which relates so closely to human life and its activities shall be so independent of them as to escape any of their results? That expectation seems to be an aftermath of the hoary heresy which taught that consequences could be miraculously evaded by an act of faith. It is a lesson that has to be unlearned with much travail of soul.

"Current Opinion" (New York), discussing Herbert Spencer as a "fallen idol" (and it is, of course, true that as a philosopher he is regarded nowadays as rather "out of date"), refers to the fact that Spencer abandoned his aggressive agnosticism as he grew older. "Sympathy," he said, "commands silence towards all those who, suffering under the ills of life, derive comfort from their creed." To quote from our New York contemporary:—

Perhaps the reversal of opinion on the part of Spencer most disturbing for his disciples was that expressed in the last chapter of "Facts and Comments." In it he wrote: "Could we penetrate the mysteries of existence, there would remain still more transcendent mysteries." Space eternal, self-existent, uncreated, infinite in duration and extension, assumptions required by Spencer's previous mode of thinking, now seemed to him staggering. The last sentence of his book was: "Of late years the consciousness that without origin or cause infinite space has ever existed and must ever exist produces in me a feeling from which I shrink."

It is pathetic to recall these great glimpses which came to Herbert Spencer in later life, too late to infuse vitality and generative quality into his system of thought. And yet his work was great and massive in itself. It has helped forward the march of Intelligence. If he lacked the deeper vision it was doubtless because for the particular work he had to do he was better without it.

* * * *

Under the title of "The Elements of Theology" a translation of a work by Proclus, the Platonist, has been issued by the translator, Mr. A. C. Ionides. It is obviously a study for the few to whom the deeper—one might almost say the mystic—side of mathematics has an attraction. Mr. Ionides has done his work carefully and furnished another demonstration of the pure quality of reason in the mind of the old Greek philosopher. Proclus discourses of unity and plurality, recognising that one is the first of every series and the last of every synthesis. He finds, too, that every plurality in some manner partakes of the quality of unity, and again that "all plurality consists either of things that are united or of units." From considerations of Unity and Plurality, Proclus proceeds to develop the idea that the One and the Good are identical—the Good is identical with Oneness. This is a deeper aspect of the idea involved in the evil of "scattered and separated" things: "the Good fashions into one and comprehends in unity those amongst whom it is present." We are reminded here of Emerson's "resolution of all into the Ever-blessed One." Proclus' sayings are deep, more to be apprehended by the spirit than by the intellect. To the illuminated mind the teaching will come charged with truth and significance, and as a demonstration of divine meanings in a science which few connect with divinity. The book is published by Mr. A. C. Ionides at 34, Porchester-terrace, London, W. (15s. 6d. net, post free).

I VERILY believe that if an angel should come to chant the chorus of the moral law he would eat too much gingerbread or take liberties with private letters or do some precious atrocity. —EMERSON.

FURTHER EXPERIMENTS AT THE GOLIGHER CIRCLE.

THE PSYCHIC MECHANISM EMPLOYED WHEN THE MEDIUM AND THE CHAIR ON WHICH SHE IS SITTING ARE BODILY MOVED ABOUT THE FLOOR OF THE SEANCE ROOM.

BY W. J. CRAWFORD, D.Sc.

Some readers may remember that I propounded the problem several months ago in *LIGHT* as to the method employed by the operators at the Goligher circle in sliding the medium and the chair on which she is sitting about the floor of the room. I asked for an indication likely to lead to a solution of the mystery, but none reached me, and I am not surprised. I was never able myself to form a satisfactory conception as to how the thing was done.

The solution of this problem, in addition to the knowledge of psychic things which it gives us, throws some light on what the operators are able to tell us concerning the *modus operandi* of their phenomena. For this is one of the few cases in which they have informed me *beforehand* of certain definite facts. Their statement was a little vague, but was correct in its main points, as I will show later.

The following is the explanation of the operators, obtained from them after a deal of questioning and cross-examination: The medium is sitting on her chair. From each of her ankles there issues a psychic rod which inclines downwards gradually to the floor within the circle. It grips the floor at the place of contact. Out of this inclined rod there issues a branch rod or arm which pushes backwards on a front leg of the medium's chair. There are two inclined rods—one from each ankle of the medium—and therefore two projecting arms which together exert sufficient force on the front legs of the chair to push it bodily along the floor.

The Experiment.—I obtained four little metal gliders, and hammered them into the feet of the medium's chair, so that it could slide more easily and uniformly along the floor than was the case without them. The only other apparatus was a piece of fairly stiff pasteboard about twelve inches long by eight inches wide. I informed the operators that I would first see if there was any downward force on the floor in front of the medium while the medium and her chair were being moved backwards. Accordingly I placed the piece of pasteboard flat on the floor beneath the table (which was standing within the circle), holding the end of it remote from the medium in my fingers. I could thus easily tell if any downward force was being exerted on the pasteboard by the difficulty I would experience in endeavouring to lift it from the floor. I asked the operators to proceed with the test.

Nothing happened for a considerable time, and I was beginning to think that the explanation of the operators was incorrect when they informed me, by raps, that an aura from my hand, holding the end of the pasteboard, was interfering with the phenomenon. On asking if I should put on gloves, they answered in the affirmative, and I accordingly did so. In a short time the chair and medium began to slide slowly backwards along the floor.

During the whole period of the movement there was a great downward force on the pasteboard—so great, in fact, that I was quite unable to raise it from the floor, although I tried my hardest. I carried out the experiment again with a like result. The medium's chair slid back altogether a foot or so, but the location of the downward force did not seem to change, *i.e.*, to recede with the chair. It thus appeared that the first part of the operators' statement that a rod issuing from the medium inclines downwards to the floor in front of her, where it presses on and grips the floor strongly, has some basis in fact.

I then went over beside the medium and placed the piece of pasteboard vertically against one of the front legs of her chair, resting the lower edge on the floor. While the medium and her chair were being slowly moved backwards along the floor I found that there was a great horizontal force exerted on the pasteboard and through the pasteboard on to the leg of the chair. So great was the force that, while it was being

exerted, I was quite unable, although I tried several times, to remove the pasteboard from its position against the leg of the chair. The force appeared to be exerted horizontally on the leg quite low down—not more than an inch or two above the floor. It thus seemed that the second part of the operators' statement, that pressure is exerted directly on the front legs of the chair, is correct.

I next placed the medium's chair on the top of a drawing-board resting on the platform of a weighing machine. After some futile attempts the operators succeeded in sliding machine, board, chair and medium quite easily along the floor. The motion at my request was made slow and prolonged.

READINGS.

Initial weight of medium + chair + board = 9st. 7lb.

Weight of medium + chair + board while the machine was being fairly steadily moved along the floor = 6st. 1lb.

Decrease in weight of medium = 48lb.

The pushing force was exerted on the chair and not on the front of the weighing machine because the chair was several times pushed off the platform during the preliminary attempts, and on the successful occasions it always moved back of itself until it was against the backrail of the machine.

Fig. 1 indicates what I consider a provisional deduction from the above facts.

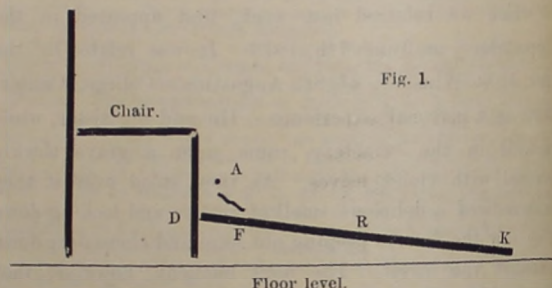


Fig. 1.

R is a straight psychic rod which grips firmly the floor at K and pushes directly on the chair leg at D. The rod is "fed" at F by a "feeder" proceeding from the ankle A of the medium.

It is pretty obvious that the inclined rod R *grips* the floor at K, and does not merely rest upon it, for in the latter case it would inevitably be pushed along the floor while pressure was exerted on the chair leg. I have stated that the downward force was so great on the pasteboard when it was on the floor at K that I could not raise it the merest fraction of an inch from the floor; and further, the force seemed to be exerted at the far end of the pasteboard (with reference to my position)—*i.e.*, the psychic rod was evidently not only pressing on the pasteboard, but was gripping the floor round about the edge of it as well.

The fact that the inclined rod at its floor end actually grips and does not merely rest on the floor was audibly demonstrated. Several times during the preliminary attempts to move the weighing machine and medium, the end at K was evidently torn from its hold on the floor, for a sharp, shuffling noise was heard on two occasions resembling the noise likely to be made by the forcible pulling from its grip of a plastic gripping material. And this occurred at moments when I was just expecting the machine to move.

I will deal further with the problem in a second article.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwell, Elstree, Herts, acknowledges with thanks the following subscriptions: Mrs. F. W. Watson, 10s.; Mrs. Chubb, 3s.

THE "Christian Commonwealth" for the 31st ult. contains a portrait of and interview with Mr. George Russell ("A.E."), the Irish poet and philosopher, in which reference is made to the "Celtic Renaissance" as having been started by Lady Gregory, Mr. W. B. Yeats, Katharine Tynan and Mr. Russell himself. Mr. Padraic Colum, of whom mention is also made, must have been a little surprised at finding himself set down as two persons, *i.e.*, "Padraic, Colin." There is a short account also of Sir A. Conan Doyle's address at Suffolk-street, in which the startling statement is made, "He (Sir A. Conan Doyle) looked upon Spiritualism as the greatest nonsense." The word "had" after "he" is needed to make the sentence accurate.

THE LATER ÆSOP.

A FABLE FOR THE TIMES.

At a time when the altar-fires burned low, and the Oracles spoke no more in the groves, word came that the Gods had sent their messengers to the Isle of Chios (then known as Æthalia) and that new Temples had been erected, the Gods speaking once more through the mouths of Sibyls and Prophets. And many who journeyed to the Isle to behold these things brought back tales both false and true. But the Sophists (who were against the Gods), disdaining to inquire into the matter, made a mock of it, and as it increased in strength, sought to restrain the believers by fines and imprisonment. Moreover, the priests of the older temples joined in the outcry, egging on the archons or magistrates, and applauding the sayings of the Sophists. Whereat the Sophists laughed consumedly amongst themselves, and bade the priests "keep the ball rolling," since superstition (they said) was man's worst enemy. But soon it became clear that the followers of the priests were confused about the matter, for in the agora and other public places the Gods became a scoff. And one would say: "He hath seen a God, ha, ha!" and another, "This fellow be weak in his intellects: he believeth in Gods."

Now this was not exactly what the priests desired. So they proclaimed to the multitude that there were Gods and Gods. The ancient Gods were the only true ones and those of Æthalia monstrous superstitions. Furthermore that they alone were true priests, the priests of the Isle being impostors and their followers rogues and vagabonds where they were not merely deluded. Thereupon a rough fellow in the crowd cried out that for his part he thought they were all *much of a muchness*, which became a saying in Athens when any philosopher tried to show that he and his philosophy were in some way essentially different from other men and other philosophies. Then the priests became troubled in their minds, for (said they) "We cannot destroy the Gods of Æthalia without injuring our own. These Sophists have played a game on us!" And some of them journeyed to Æthalia. But those who remained behind strove alternately to retain their hold on their followers, and at the same time to "keep in with" the Sophists, until by the wear and tear of their minds they were like to have lost their reason. At last the people, growing weary, cried out both on the priests and the Sophists, saying, "A plague on both your houses!" MORAL: When your own lamp has gone out it is dangerous to try and extinguish the lamps of others.

D. G.

SPIRITUALISM IN THE PRESS.

In the "Sunday Times" of the 4th inst. the Right Rev Bishop Welldon writes generally in support of the idea of communication with spirits:—

Spiritualism, however subject it may be to delusion, however liable to error, is the eternal fact of human nature; and they are the truest as they are the humblest votaries of God, who will not and cannot believe that He has yet spoken His last word of revelation.

In the correspondence on the subject in the same journal is a letter from Mr. Hubert Wales, who, at the risk of being considered eccentric, boldly avows that he has long had the experience of hearing voices and of carrying on conversations "and sometimes rather acrimonious arguments with invisible beings." These experiences, he says, have not convinced him of personal survival of death, but they have led him to attach importance to that hypothesis.

SPIRITUAL EVOLUTION.—We may conceive, then, that surviving human beings who communicate with us are still within the domain of God's normal or immanent consciousness, though even in that there will be many grades; and that eventually those souls, with our own and the values of the whole temporal order, may be sublimed into that transcendent portion which is beyond our comprehension.—"Psychical Investigations," by J. ARTHUR HILL.

FROM A SOLDIER'S NOTE-BOOK.

(Continued from page 352.)

Here on this line of continuous battle it is difficult to continue research into these matters; but there is nothing to hinder me relying on the truths I have already learned, and I do so to the full. If anyone should happen to read this who has started to follow the path indicated by the signpost I have referred to, let him not fail to follow it up with a serious and sympathetic belief, and he will marvel at the results. A few years ago it became borne in on my mind that there is a sacred attachment between us who still occupy physical bodies and those of our comrades who no longer inhabit this "muddy vesture of decay," but have gone to live in that wider, freer world, and that the more confidence we place in their friendship and power, the more are they able to exert that power in our behalf. In the course of a long and painstaking search I have come to know some of my friends in the spirit world; I have met them, seen them, and spoken to them sufficiently to claim them as personal living friends, much stronger and more alive than myself and endowed with powers drawn from that infinite Source of strength which is a sealed book to our finite minds. We all have such friends, and they are ever ready to prove the sincerity of their friendship by helping us in our time of need, but they can only do so when between us and them there is a bond of implicit faith. I have lived out here for nearly three years—practically the whole time within range of the enemy's shells and a goodly proportion of it in the front-line trenches. I have shared to the full in the dangers which these situations have to offer, but up to the present I enjoy good health and a whole skin.

A friend of mine at home and one of the foremost Spiritualists in England said that he thought I bore a "charmed life," and I believe it was his remark that has caused me to review my war experiences and really decide whether my "good luck" was due to chance or design. I have come to the conclusion that it is "design," that I do not bear a "charmed life" in the ordinary acceptance of the phrase, but that my spirit friends have exerted their influence and strength to preserve me from injury. I have not arrived at this conclusion hastily, but after much experience and thought. The war is not yet over and I am still at the front, and whether that preservation will continue I do not know nor do I seek to know, for that is a matter of the future, and the future is, and ought to be, a sealed book to all. Up to the present my spirit friends have assured me either by strong impression or a direct message given to a "sensitive" friend of mine and sent to me in writing, that they would see me safely through. It is impossible to say how greatly this knowledge has comforted and cheered me at times when I might have felt the last hope gone. Sometimes it has been a dream of surprise, and I doubt in some cases whether the ordinary man would believe what dangers I have escaped, and he would have had to have passed through some of the grinding phases of this war to realise what these dangers often are. I take no credit for it. What I wish to make clear is the fact that my spirit friends exist, and that the knowledge of this truth has enabled me to have strong faith in them, and it is they who say that the faith is the "strong line" by which they can help. It is not to be imagined that I abandon the use of my own intelligence altogether, and, so to speak, allow myself to be conducted blindly through any trying situation. Common sense impels me to take every reasonable precaution to preserve my body from injury, but when the occasion has arisen for running some specially grave risk, I have breathed a silent prayer to my spirit friends, and they have *never* failed me. But let no one imagine that I go through these experiences without a great amount of nerve-strain, for that is part of the human personality so long as it lives in the case of flesh and blood which cries out from every nerve when danger of damage to its structure threatens. And, indeed, this body of mine will not be sorry when the war has come to an end, and it is freed from that continuous tension which in time will wear out the strongest constitution. No doubt there exist many who are Spiritualists through a knowledge which has come to them in much the same fashion as mine has come to me. As to those who love to sneer at Spiritualism, and even, with the assistance of antiquated laws, go so far as to find amusement and pecuniary benefit in persecuting its followers, they will yet discover that truth, like matter and spirit, cannot be destroyed.

"IS THE SPIRIT THEORY THE ONLY SOLUTION?"—We have received several letters and articles answering the objections of Sir Oliver Lodge's correspondent and they will appear in subsequent issues.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, NOVEMBER 10TH, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Whole-sale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and LIGHT can be ordered through all Newsagents and Booksellers.

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REASON AND REVELATION.

That Sir Arthur Conan Doyle's address to the London Spiritualist Alliance was a notable event in the history of Spiritualism goes without saying. It was a fine, frank and courageous utterance, and the significance of it will not be missed, for it has already found echoes all over the globe, especially in the United States, whose journals, always alert followers and occasionally leaders of the world's thought, are giving it very full attention.

We do not propose at the moment to enter upon a consideration of any points in the address itself, but rather to deal with the general question, especially the effect of such a message upon public thought at the present time.

In the first place, while it will stir up innumerable minor questions, it will serve to awaken the interest of all intelligent minds in a subject which has for a generation been clouded with elements of doubt and confusion. Many of these minds will be gifted with powers of assimilation, critical judgment and clear perception which will be infinitely valuable in placing the subject on a sane and reasonable basis as part of the orderly life and thought of the new generation. We have never disguised our conviction that in its present aspect Spiritualism is a new growth, needing time to render it shapely and symmetrical. As Oliver Wendell Holmes wrote in "Wind Clouds and Star Drifts":—

Truth new-born

Looks a misshapen and untimely growth,
The terror of the household and its shame,
A monster coiling in its nurse's lap
That some would strangle, some would only starve;
But still it breathes, and passed from hand to hand,
And suckled at a hundred half-clad breasts,
Comes slowly to its stature and its form,
Calms the rough ridges of its dragon-scales,
Changes to shining locks its snakey hair,
And moves transfigured into angel guise,
Welcomed by all that cursed its hour of birth,
And folded in the same encircling arms
That cast it like a serpent from their hold.

We could hardly have a finer, or more concise description of the genesis of our particular truth in its modern presentation.

We have found it profitable, nay, essential, in our attitude towards the subject to concentrate as far as possible on the central and vital aspects. There are a multitude of minor propositions, some of them, to our thinking, highly unimportant and more than a little doubt-

ful. That they should emerge and in some instances endeavour to absorb an undue amount of attention to themselves is quite natural. That those who are mainly concerned with them should resent what may appear a somewhat cavalier treatment of their pet theories is also intelligible. We are for the fundamentals. When the central part of the construction is fixed firmly into its true position the rest of the pieces will fall naturally into their places—if they belong to it. We must never forget that we are dealing with a world of human life which, even if transferred to another sphere of evolution, is still imperfect, still capable of error and misdirection. Moreover, we are in touch with those whose voices we hear but faintly, and the possibility of occasional mistakes is ever present. We have great need not merely to "try the spirits," but to test our instruments of communication, to be continually making adjustments that we may get what we see into proper focus. (The simile of the telescope as recently applied to mediumship is an excellent one.) Some of those who have studied the question closely, while they do not dispute the fact that there are tricky and lying communicators (animated, it may be, either by pure wantonness or by a deliberate desire to discredit the subject), are yet of opinion that not sufficient consideration has been given to the psychology of mediumship. Not once but several times in our own investigations we have been able to trace fabrications and spurious matter to the medium's own mental content. Certain automatic powers of the mind, once stirred into action, will do a great deal of elaborate and often very ingenious fabrication on their own account without the necessity of postulating any conscious intelligent agency at the back of the work. The "personal equation" is a very important one. Some minds respond only to the impulse of truth and reality; others are "blown about by every wind of doctrine," and start off as readily on a false clue as a true one. Illustrations abound in the world around us. The question is not restricted to the mental phenomena of mediumship. For us the "New Revelation" is the unfolding of a vision of worlds of light, order and beauty beyond this war-racked earth, and of a new humanity with its old familiar virtues and weaknesses making it still akin to the old and very near to us by consequence. That last discovery comes as a shock (and a very healthy shock) to those who have become merged in artificialities and abstractions regarding all that relates to life after death—as though in a Universe of infinite variety this must needs be of all of one pattern.

Our glass is but dim at present. It distorts some of the images. It may be with some of us as with the lady whose experiences we gave in LIGHT some time ago. She was haunted by a weird and terrifying shape that gave her no rest. At last she went to a well-known medium and found that the fearsome apparition was no goblin, but only a loved brother, killed at the Front, anxious to reveal his identity and give her a message that brought sunshine into her life. Many of us could tell of similar experiences. There are "adversaries" in the Beyond doubtless, but here or there there are no greater enemies than Fear and Ignorance.

TELEPATHY.—The intercourse between one human consciousness and another by some manner of communication which is not conveyed by any known action of the senses, such as language or physical signalling, has become an ascertained law of Nature. . . . The fact which we call at present by the inadequate names of telepathy and thought-transference must cause us to rethink our theories and to re-write, at least for our own private use, the foundation of our doctrines.—THE REV. DEB SKRINE (in the "Hibbert Journal.")

THE NEW REVELATION.

Summary of an Address delivered by Sir Arthur Conan Doyle before the London Spiritualist Alliance at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, S.W., on Thursday, October 25th, 1917, Sir Oliver Lodge, F.R.S., presiding.

The speaker commenced his discourse by remarking that it dealt with a subject upon which he had thought more, and been slower to form an opinion, than upon any other subject whatever.

"I can claim," he continued, "to have spent more years in the serious study of the subject than some of our antagonists have spent hours. If I narrate some of my experiences and difficulties you will not, I hope, think it egotistical upon my part, but you will realise that it is the most graphic way in which I can sketch out the points which are likely to occur to any other inquirer."

When he finished his medical education he found himself a convinced materialist. But he was never an atheist, because it seemed to him that to say the Universe was made by immutable laws only put the question one degree further back as to who made the laws. Naturally he had no belief in an anthropomorphic Deity, but believed then, as he believed now, in an intelligent Force behind all Nature—a Power so infinitely vast and complex that a finite brain could do no more than conceive its existence. Right and wrong were clearly great obvious facts which needed no divine revelation. But as to the survival of human life beyond death, it seemed to him that every analogy in Nature contradicted the idea. With the burning out of the candle the light came to an end. With the breaking of the electric cell the current ceased. So when the body dissolved there was an end of the individual life. The idea that any form of personal life survived death seemed to him a delusion, but although convinced that death meant extinction of life he saw no reason why that should affect our duty towards humanity during our transitory existence.

That, briefly, was his attitude of mind when psychic phenomena first came under his notice. At first he regarded the subject as merely nonsensical. He heard of fraudulent mediums and wondered how any sane man could believe in the subject. However, meeting some friends who were interested in the matter, he sat with them, out of curiosity, for table manifestations. But although they obtained some coherent messages he regarded the results with suspicion. It seemed quite impossible that the messages were the result of chance, and the inference was that someone amongst the sitters manipulated the table. He was greatly perplexed over it. He could not easily imagine his friends to be cheating—and yet he could not see how the messages could come except by their agency.

About this time (1886) he came across a book called "The Reminiscences of Judge Edmonds." He was a judge of the Supreme Court of New York, and a man of high character and intelligence. The book gave an account of the death of the judge's wife, and how he had been able, for many years afterwards, to communicate with her. He read the book with interest, but absolute unbelief. It seemed to him to show how an otherwise sane man might have a defect in his mind, the result of some reaction against the hard facts of daily life. Where did this spirit exist of which he talked? An injury to the brain would change the whole character of a man, and a high nature might become a low one. With alcohol or opium, or many other drugs, one could apparently quite change a man's identity. The spirit, then, seemed to be abjectly dependent upon matter. These were the arguments which he employed in those days, not realising that it was not the spirit that was changed in such cases, but the body through which the spirit worked.

Nevertheless, he remained sufficiently interested to read such books on the subject as came in his way, and was surprised to observe how many men whose names were to the fore in science thoroughly believed that Spirit was independent of Matter and could survive it. When he found that Spiritualism

was endorsed by a man like Crookes, whom he knew to be the most rising British chemist; by Alfred Russel Wallace, the coadjutor of Darwin, and by Flammarion, the best known of astronomers, he felt he could not afford to dismiss it lightly. On the other hand, he had to consider the attitude of other great men, such as Darwin himself, Huxley, Tyndall and Herbert Spencer, who derided this new branch of knowledge. But when he realised that their scepticism was so profound that they would not even examine it, that Spencer had declared in so many words that he had decided against it on *a priori* grounds, while Huxley had said that it did not interest him, it seemed to him that, however great they were in science, their attitude in this respect was most unscientific and dogmatic. Clearly those who studied the phenomena and tried to discover the laws at work were following the true path which had given us all human advance and knowledge. But although weakened in this direction, his scepticism was somewhat reinforced by his own experiences as an investigator. He was working without a medium, which was like an astronomer working without a telescope. He had no psychical powers himself, and those who worked with him had little more. Among them they seemed to have just enough psychic power to get table movements, with their suspicious and often ridiculous messages. They were not always absolutely stupid. For example, on one occasion on his asking some test question, such as how many coins he had in his pocket, the table spelt out: "We are here to educate and to elevate, not to guess riddles," and then: "The religious frame of mind, not the critical, is what we wish to inculcate." No one could say that that was a puerile message. On the other hand, he was always haunted by the fear of unconscious agency on the part of the sitters. On one occasion long and detailed messages were received, purporting to come from a spirit who gave his name, stating that he was a commercial traveller who had lost his life in the burning of a theatre at Exeter. All the details were exact, and he implored the sitters to write to his family, who lived, he said, at a place called Slattenmere, in Cumberland. Sir Arthur accordingly wrote, but his letter was returned through the Dead Letter Office. He was so disgusted that his interest in the whole subject evaporated for a time.

He was residing in Southsea at this time and there met that well-known Spiritualist General Drayson, a man of very remarkable character, to whom he related his difficulties. The General made light of his criticisms of the foolish nature of many spirit messages. He said:—

You have not got the fundamental truth into your head. The fact is that every spirit in the flesh passes over to the next world exactly as it is, with no change whatever. This world is full of fools and knaves. So is the next. You need not mix with them, any more than you do in this world. One chooses one's companions. But suppose a man in this world who had lived in his house alone and never mixed with his fellows, was at last to put his head out of the window to see what sort of place it was, what would happen? Some naughty boy would probably say something rude. Anyhow, he would see nothing of the wisdom or greatness of the world. He would draw his head in, thinking it was a very poor place. That is just what you have done. In a mixed séance, with no definite aim, you have thrust your head into the next world and you have met some naughty boys. Go forward and try to reach something better.

The explanation did not satisfy him. He remained a sceptic, although he had learned enough to know how valueless was the objection that Spiritualism was all fraud, or that a conjurer was needed to show it up. True, his own experiences had been unsatisfactory but his reading, which was continuous, showed him how deeply other men had gone into it, and that the testimony was so strong that no other religious movement in the world could put forward anything to compare with it. That did not prove it to be true, but at least it proved that it must be treated with respect and could not be brushed aside.

He still continued to hold table séances which sometimes gave no results, sometimes trivial ones, and sometimes rather surprising ones. He had the notes of these sittings, at which were received descriptions of life beyond the grave so improbable that they amused rather than edified him at the time.

To-day he found that they agreed very closely with the revelations in "Raymond" and in other later accounts, so that he now viewed them with different eyes.

Proceeding, Sir Arthur said:—

I am aware that all these accounts of life beyond the grave differ in detail, but in fundamentals there is a very great resemblance. Two communicators sent messages, the first of whom spelt out a name, "Dorothy Postlethwaite," unknown to any of us. She said she died at Melbourne five years before, at the age of sixteen, that she was now happy, that she had work to do, and that she had been at the same school as one of the two ladies who made up the circle. On my asking that lady to raise her hands and give a succession of names the table tilted at the correct name of the headmistress of the school. This seemed in the nature of a test. She went on to say that the sphere she inhabited was all round the earth; that she knew about the planets; that Mars was inhabited by a race more advanced than we, and that the canals were artificial; there was no bodily pain in her sphere, but there could be mental anxiety; they were governed; they took nourishment; she had been a Catholic and was still a Catholic, but had not fared better than the Protestants; there were Buddhists and Mohammedans in her sphere, but all fared alike; she had never seen Christ and knew no more about Him than on earth, but believed in His influence; spirits prayed and they died in their new sphere before entering another; they had pleasures—music was among them. It was a place of light and of laughter. She added that they had no rich or poor.

Later there came a more vigorous influence, which dashed the table about violently. The communicator claimed to be one who might be called Dodd (that was not the real name). He was a cricketer of some note—a man whom in his life Sir Arthur had met in Cairo before he went up the Nile, where he met his death in the Dongola Expedition. "Dodd" was not known to either of the ladies present. Sir Arthur put several questions, and the answers came back with great speed and decision. The communicator said that he was happy, that he did not wish to return to earth. He had been a free-thinker, but had not actually suffered in the next life for that reason. Prayer, however, was a good thing, as keeping us in touch with the spiritual world. If he had prayed more he would have been higher in the spirit world. His death had been painless. He had work to do. He remembered their conversation in Cairo. Duration of life in the next sphere was shorter than on earth—(both spirits said that). He had not seen General Gordon nor any famous spirit. Spirits lived in families and in communities. Married people did not necessarily meet again. But those who loved each other did meet again.

This message was a very favourable specimen, both for length and for coherence. It showed that it was untrue to say, as many sceptics did, that nothing but folly came through. On the other hand, what proof was there that these statements were true? He (the speaker) could see no such proof: they simply left him bewildered. Now, with a larger experience, in which he found that the same sort of information had come to very many people independently in many countries, it was clear that the agreement of the witnesses did, as in all cases of evidence, constitute some argument for their truth.

Still, the descriptions of the next world were not convincing, and he continued to read books upon the subject. One of these was a book by Monsieur Jacolliot upon occult phenomena in India. Jacolliot was the Chief Judge of the French Colony of Chandragore, with a very judicial mind and rather biassed against Spiritualism. He conducted a series of experiments with native fakirs, who gave him their confidence because he was a sympathetic man and spoke their language. M. Jacolliot found among them every phenomenon known in European mediumship, everything which Home, for example, had ever done. He got levitation of the body, the handling of fire, movement of articles at a distance, rapid growth of plants, raising of tables. The natives' explanation of these phenomena was that they were done by the *Pitris* or spirits of ancestors. They claimed that these powers were handed down from time immemorial and traced back to the Chaldees.

Some time before this, about 1891, Sir Arthur joined the Psychical Research Society and had the advantage of reading all their reports. The world, he considered, owed a great deal to the unwearied diligence of the Society, and to its sobriety

of statement, although he felt that in its desire to avoid sensationalism it discouraged the world from knowing and using the splendid work which it was doing. Its semi-scientific terminology also choked off the ordinary reader. But in spite of these little peculiarities, those who had wanted light in the darkness had found it by the methodical, never-tiring work of the Society. Its influence became one of the powers which helped him to shape his thoughts. There was another, however, which made a deep impression upon him, and that was Myers' wonderful book, "Human Personality," a great root book from which a whole tree of knowledge would grow. While unable to get any formula which covered all the phenomena called "spiritual," Myers so completely proved that action of mind upon mind which he himself called telepathy, that, save for those who were wilfully blind to the evidence, it took its place henceforth as a scientific fact. This was an enormous advance. If mind could act upon mind at a distance, then there were some human powers which were quite different from matter as we had always understood it. The ground was cut from under the feet of the materialist, and Sir Arthur found that his old position had been destroyed. He had said that the flame could not exist when the candle was gone. But here was the flame a long way off the candle, acting upon its own. The analogy was clearly a false analogy. If the mind, the spirit, the intelligence of man could operate at a distance from the body, then it was a thing separate from the body. Why, then, should it not continue to exist when the body was destroyed? Not only did impressions come from a distance from those who were just dead, but the evidences showed that actual appearances of the dead person came with them, showing that the impressions were carried by something which was exactly like the body, and yet acted independently and survived the death of the body. The chain of evidence between the simplest cases of thought-reading at one end, and the actual manifestation of the spirit independently of the body at the other, was single and unbroken, each phase leading to the other, and this fact seemed to the speaker to bring the first signs of systematic science and order into what had been a mere collection of bewildering and unrelated facts.

About this time he had an interesting experience, for he was one of three delegates sent by the Psychical Research Society to sit up in a haunted house in Dorsetshire. It was one of these poltergeist cases, where noises and foolish tricks had gone on for some years, very much like the classical case of John Wesley's family at Epworth in 1726, or the case of the Fox family at Hydesville, near Rochester, in 1847, which was the starting-point of Modern Spiritualism. Nothing sensational came of their visit, and yet it was not entirely barren. On the first night nothing occurred. On the second, there were tremendous noises, sounds like someone beating a table with a stick. They had taken every precaution, and could not explain the noises, but at the same time they could not swear that some ingenious practical joke had not been played upon them. There the matter ended for the time. Some years afterwards, however, he learned from a member of the family who occupied the house that after their visit the bones of a child, evidently long buried, had been dug up in the garden. This was certainly remarkable. Haunted houses were rare, and it was to be hoped that houses with human remains buried in their gardens were rare also. That they should have both united in one house was surely some argument for the truth of the phenomena. It was interesting to remember that in the case of the Fox family there was also some allusion to human bones and to evidences of murder being found in the cellar. He had little doubt that if the Wesley family could have got upon speaking terms with their persecutors, they would also have come upon some motive for the persecution. It almost seemed as if a life cut suddenly and violently short had some store of unspent vitality which could still manifest itself in a strange, mischievous fashion.

(To be continued.)

LIFE is our opportunity for service; not as little as we dare, but as much as we can.—WESTCOTT.

"THE GREAT TEACHING ANGELS."

When some time ago "Morambo," the guide of Mrs. M. H. Wallis, was asked a question on the subject of reincarnation, he made allusion to certain high spirits whose influence flowing into individual minds on earth might give rise to some of the experiences attributed to reïmbodiment. He spoke of them as "the great Teaching Angels," and on Friday, the 2nd inst., at the Alliance Rooms, gave an address on these exalted souls and their ministry.

He commenced by saying that the chain of life was an unbroken one from the lowest spheres to the highest. The relationship was continually maintained, although for the higher influences actively to affect the lower it was necessary that there should be some degree of response. When that response was made by the awakening in dormant souls of the realisation of their latent possibilities, there was an ever-increasing expression of the influence radiated from the higher planes of life. These exalted influences, however, were not apt to take the form of direct and personal guidance of individuals, although when the degree of responsiveness was great, there might be experiences interpreted by those who received them as something in the nature of special guidance. There were, of course, varying degrees of consciousness in these matters. Some would respond unconsciously to influences which brought into their lives hints and monitions towards better things; others with a greater degree of conscious rapport would be able to trace these things to a spiritual source, although their ideas of its true nature might be erroneous. Who are these great Teaching Angels? was a question sometimes asked. The reply was that they were mainly those who on earth had shown some great unfolding of mind and life which made them active workers for humanity. Some had, by the greatness of their gifts as reformers, leaders, seers, and thinkers, risen to fame on earth, but there were others who, although of true royalty of soul, had made their earth pilgrimage, for the most part, unknown and unnoticed, their physical environment giving them no full scope for the powers they possessed. In the Beyond these powers found fruition and they entered on the career they loved as ministers and servants of humanity. They radiated great impersonal influences which inspired, encouraged and guided those whose minds were in any degree of harmony with their own. There were "medium spirits" as well as "spirit mediums," and it was through the mediating agency of such spirits that the influences of those in higher states were transmitted to the lower, reaching them in forms appropriately graduated to the benefit of each. The only barrier to the reception of these influences was the barrier of unfitness, consequent on lack of development, lack of power to respond to them.

THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscriptions towards the proposed testimonial to Mr. Alfred Vout Peters:—

	£	s.	d.
A. Z.	1	0	0
Mrs. A. Gibson	0	10	0
The Misses Morgan	0	10	0

"BIBBY'S ANNUAL."—It is surely one of life's little ironies that in the torrent of pamphlets and periodicals that even in these days still pour into our office one of the best of them should, so far, have escaped attention. "Bibby's Annual" for 1917 is as beautiful a production as ever, full of illustrations, several in colour and artistic in every sense. Amongst the articles are "The Art of Living," by Professor James Long; "The Re-marriage of Matter and Spirit," by Mr. J. Arthur Hill; "Reincarnation's Answer to Life's Problems," "India After the War," and "The Power of Thought," by Clara M. Cold; "The Hope of the World," by Lady Margaret Sackville; "Sir Edward Burne-Jones, Bart.," by Sir Philip Burne-Jones (his son). This is to enumerate but a few of many excellent features of varied interest, which, as will be noted, include matters that touch closely on our own subject. The price of the Annual is but 1s. 3d., or 1s. 8d. post free from Messrs. Bibby and Sons, Ltd., King Edward-street, Liverpool. It is edited by Mr. Joseph Bibby, who contributes an article, "Your Part in Poverty," an incisive criticism of "the Socialist method of producing a millennium," as set out in a book by Mr. George Lansbury, the Labour leader.

STRANGE EXPERIENCES WITH MR. BERT REESE.

Mrs. F. Arnold, of Primrose Hill, Bath, writes:—

The article on Bert Reese (p. 330) has carried me back to my own experience with him, and I feel that it would be of interest to your readers to hear of it.

Some years ago I was returning to California from a trip to Europe. On a very hot July day I entered the express train in New York. The porter was placing my things in my seat, previously engaged, when a strange man spoke to me, and said, "If you will come with me, you can have a seat on the end car, the coolest place to be in, this hot weather." I followed, not knowing why, with a sense of curiosity as to what place it was. I found the last car was called the Observation car. On the extreme end were placed five very comfortable reclining chairs. The stranger seated himself next to me and began a conversation by saying he could tell me where I had purchased the gown I wore and what I had paid for it. I was very much annoyed with the man, and tried to discourage him. He noticed that I did not like it, and said, "I do not intend to annoy you, but I feel so interested in you that I would like to tell you many things which would help you." Then evidently to interest me, he said, "I will tell you your mother's name and all the names of your brothers and sisters and their birthdays," which he did.

We had a twenty-four hours' journey before us before reaching Chicago, and I can safely say I spent all but eight hours of it listening to the most remarkable things. He advised me upon many matters, told me of something I was about to undertake and said he would prove to me in a few days that the person for whom I was doing it was quite unworthy. This turned out quite true.

He said, "When we reach Chicago, you will find that the sleeping berth which was reserved for you has been given to a man with very defective eyes and black hair. He is going through to California. He is a very bad man and you must not allow him to speak to you. However, I will have the Company give you the berth." When we arrived at Chicago things were exactly as he had said. Bert Reese insisted that I be given the berth as I had arranged and the man was given the one opposite.

To convince me that he had powers which could be used to help others he wrote out an investment he wished me to make, but added "You won't do it." He advised me to purchase on a certain date some shares of cotton, sell them in three days, and buy some "Calls of Option," stating that by so doing I would clear a large sum of money. When I arrived in California I gave the paper to my husband to read. When he had finished it his only comment was, "What rot!"

The next day at breakfast he said, "I have been thinking over that man's figures and can see that if there is a cotton famine it is possible to make some money, so I wish you would take this money (double the amount Reese had said), go to our broker, and do as Reese directs." I saw the broker, who was a friend. He was most amused and declared that no one but the greatest gambler would touch the thing. As it was my first attempt at investment I went home with the money safe in my pocket, and felt very happy to have it there. I left the papers with the broker. The next day he phoned me and said "I am sorry that I advised you as I did yesterday. After re-reading the notes I am inclined to go for it, and wish you would." I retorted "A fool and his money!" On the dates mentioned in September we were most interested to find that the quotations in the papers were exactly as Reese had said they would be, and my friend made a million dollars.

I think it would be of great interest to the readers of LIGHT to get from Mr. Reese a history of his early life, showing when this great power was manifested, for I remember how it interested me, and the longing I had to hear more.

I have never met Bert Reese since that day, but have met many persons who have known him, and from one and all I have heard how his big heart is always open to those who need his help. And I am still living in the hope of some day meeting this man again.

THE MOTIVES FOR WAR.—At bottom the motives for war, and for the militarism that makes provision and preparation for war, are never derived from a spiritual interpretation of the universe; always from a partial and superficial materialistic view got through the bodily senses and through the intellect which is just the bodily senses developed into reason. The struggle between nations which is carried on with material weapons is, even at best, the old jungle-struggle simply lifted up on to the plane of self-consciousness, of sentiment, and of scientific organisation.—J. BRUCE WALLACE, in "Brotherhood."

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, NOVEMBER 10TH, 1917.

Light:

A JOURNAL of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *Light*, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of *Light*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*Light* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and *Light* can be ordered through all Newsgents and Booksellers.

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REASON AND REVELATION.

That Sir Arthur Conan Doyle's address to the London Spiritualist Alliance was a notable event in the history of Spiritualism goes without saying. It was a fine, frank and courageous utterance, and the significance of it will not be missed, for it has already found echoes all over the globe, especially in the United States, whose journals, always alert followers and occasionally leaders of the world's thought, are giving it very full attention.

We do not propose at the moment to enter upon a consideration of any points in the address itself, but rather to deal with the general question, especially the effect of such a message upon public thought at the present time.

In the first place, while it will stir up innumerable minor questions, it will serve to awaken the interest of all intelligent minds in a subject which has for a generation been clouded with elements of doubt and confusion. Many of these minds will be gifted with powers of assimilation, critical judgment and clear perception which will be infinitely valuable in placing the subject on a sane and reasonable basis as part of the orderly life and thought of the new generation. We have never disguised our conviction that in its present aspect Spiritualism is a new growth, needing time to render it shapely and symmetrical. As Oliver Wendell Holmes wrote in "Wind Clouds and Star Drifts":—

Truth new-born

Looks a misshapen and untimely growth,
The terror of the household and its shame,
A monster coiling in its nurse's lap.
That some would strangle, some would only starve;
But still it breathes, and passed from hand to hand,
And suckled at a hundred half-clad breasts,
Comes slowly to its stature and its form,
Calms the rough ridges of its dragon-scales,
Changes to shining locks its snakey hair,
And moves transfigured into angel guise,
Welcomed by all that cursed its hour of birth,
And folded in the same encircling arms
That cast it like a serpent from their hold.

We could hardly have a finer, or more concise description of the genesis of our particular truth in its modern presentation.

We have found it profitable, nay, essential, in our attitude towards the subject to concentrate as far as possible on the central and vital aspects. There are a multitude of minor propositions, some of them, to our thinking, highly unimportant and more than a little doubt-

ful. That they should emerge and in some instances endeavour to absorb an undue amount of attention to themselves is quite natural. That those who are mainly concerned with them should resent what may appear a somewhat cavalier treatment of their pet theories is also intelligible. We are for the fundamentals. When the central part of the construction is fixed firmly into its true position the rest of the pieces will fall naturally into their places—if they belong to it. We must never forget that we are dealing with a world of human life which, even if transferred to another sphere of evolution, is still imperfect, still capable of error and misdirection. Moreover, we are in touch with those whose voices we hear but faintly, and the possibility of occasional mistakes is ever present. We have great need not merely to "try the spirits," but to test our instruments of communication, to be continually making adjustments that we may get what we see into proper focus. (The simile of the telescope as recently applied to mediumship is an excellent one.) Some of those who have studied the question closely, while they do not dispute the fact that there are tricky and lying communicators (animated, it may be, either by pure wantonness or by a deliberate desire to discredit the subject), are yet of opinion that not sufficient consideration has been given to the psychology of mediumship. Not once but several times in our own investigations we have been able to trace fabrications and spurious matter to the medium's own mental content. Certain automatic powers of the mind, once stirred into action, will do a great deal of elaborate and often very ingenious fabrication on their own account without the necessity of postulating any conscious intelligent agency at the back of the work. The "personal equation" is a very important one. Some minds respond only to the impulse of truth and reality; others are "blown about by every wind of doctrine," and start off as readily on a false clue as a true one. Illustrations abound in the world around us. The question is not restricted to the mental phenomena of mediumship. For us the "New Revelation" is the unfolding of a vision of worlds of light, order and beauty beyond this war-racked earth, and of a new humanity with its old familiar virtues and weaknesses making it still akin to the old and very near to us by consequence. That last discovery comes as a shock (and a very healthy shock) to those who have become merged in artificialities and abstractions regarding all that relates to life after death—as though in a Universe of infinite variety this must needs be of all of one pattern.

Our glass is but dim at present. It distorts some of the images. It may be with some of us as with the lady whose experiences we gave in *Light* some time ago. She was haunted by a weird and terrifying shape that gave her no rest. At last she went to a well-known medium and found that the fearsome apparition was no goblin, but only a loved brother, killed at the Front, anxious to reveal his identity and give her a message that brought sunshine into her life. Many of us could tell of similar experiences. There are "adversaries" in the Beyond doubtless, but here or there there are no greater enemies than Fear and Ignorance.

TELEPATHY.—The intercourse between one human consciousness and another by some manner of communication which is not conveyed by any known action of the senses, such as language or physical signalling, has become an ascertained law of Nature. . . . The fact which we call at present by the inadequate names of telepathy and thought-transference must cause us to rethink our theologies and to re-write, at least for our own private use, the foundation of our doctrines. —The Rev. DR. HILBERT (in the "Hilbert Journal.")

THE NEW REVELATION.

Summary of an Address delivered by Sir Arthur Conan Doyle before the London Spiritualist Alliance at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, S.W., on Thursday, October 25th, 1917, Sir Oliver Lodge, F.R.S., presiding.

The speaker commenced his discourse by remarking that it dealt with a subject upon which he had thought more, and been slower to form an opinion, than upon any other subject whatever.

"I can claim," he continued, "to have spent more years in the serious study of the subject than some of our antagonists have spent hours. If I narrate some of my experiences and difficulties you will not, I hope, think it egotistical upon my part, but you will realise that it is the most graphic way in which I can sketch out the points which are likely to occur to any other inquirer."

When he finished his medical education he found himself a convinced materialist. But he was never an atheist, because it seemed to him that to say the Universe was made by immutable laws only put the question one degree further back as to who made the laws. Naturally he had no belief in an anthropomorphic Deity, but believed then, as he believed now, in an intelligent Force behind all Nature—a Power so infinitely vast and complex that a finite brain could do no more than conceive its existence. Right and wrong were clearly great obvious facts which needed no divine revelation. But as to the survival of human life beyond death, it seemed to him that every analogy in Nature contradicted the idea. With the burning out of the candle the light came to an end. With the breaking of the electric cell the current ceased. So when the body dissolved there was an end of the individual life. The idea that any form of personal life survived death seemed to him a delusion, but although convinced that death meant extinction of life he saw no reason why that should affect our duty towards humanity during our transitory existence.

That, briefly, was his attitude of mind when psychic phenomena first came under his notice. At first he regarded the subject as merely nonsensical. He heard of fraudulent mediums and wondered how any sane man could believe in the subject. However, meeting some friends who were interested in the matter, he sat with them, out of curiosity, for table manifestations. But although they obtained some coherent messages he regarded the results with suspicion. It seemed quite impossible that the messages were the result of chance, and the inference was that someone amongst the sitters manipulated the table. He was greatly perplexed over it. He could not easily imagine his friends to be cheating—and yet he could not see how the messages could come except by their agency.

About this time (1886) he came across a book called "The Reminiscences of Judge Edmonds." He was a judge of the Supreme Court of New York, and a man of high character and intelligence. The book gave an account of the death of the judge's wife, and how he had been able, for many years afterwards, to communicate with her. He read the book with interest, but absolute unbelief. It seemed to him to show how an otherwise sane man might have a defect in his mind, the result of some reaction against the hard facts of daily life. Where did this spirit exist of which he talked? An injury to the brain would change the whole character of a man, and a high nature might become a low one. With alcohol or opium, or many other drugs, one could apparently quite change a man's identity. The spirit, then, seemed to be abjectly dependent upon matter. These were the arguments which he employed in those days, not realising that it was not the spirit that was changed in such cases, but the body through which the spirit worked.

Nevertheless, he remained sufficiently interested to read such books on the subject as came in his way, and was surprised to observe how many men whose names were to the fore in science thoroughly believed that Spirit was independent of Matter and could survive it. When he found that Spiritualism

was endorsed by a man like Crookes, whom he knew to be the most rising British chemist; by Alfred Russel Wallace, the coadjutor of Darwin, and by Flammarion, the best known of astronomers, he felt he could not afford to dismiss it lightly. On the other hand, he had to consider the attitude of other great men, such as Darwin himself, Huxley, Tyndall and Herbert Spencer, who derided this new branch of knowledge. But when he realised that their scepticism was so profound that they would not even examine it, that Spencer had declared in so many words that he had decided against it on *a priori* grounds, while Huxley had said that it did not interest him, it seemed to him that, however great they were in science, their attitude in this respect was most unscientific and dogmatic. Clearly those who studied the phenomena and tried to discover the laws at work were following the true path which had given us all human advance and knowledge. But although weakened in this direction, his scepticism was somewhat reinforced by his own experiences as an investigator. He was working without a medium, which was like an astronomer working without a telescope. He had no psychical powers himself, and those who worked with him had little more. Among them they seemed to have just enough psychic power to get table movements, with their suspicious and often ridiculous messages. They were not always absolutely stupid. For example, on one occasion on his asking some test question, such as how many coins he had in his pocket, the table spelt out: "We are here to educate and to elevate, not to guess riddles," and then: "The religious frame of mind, not the critical, is what we wish to inculcate." No one could say that that was a puerile message. On the other hand, he was always haunted by the fear of unconscious agency on the part of the sitters. On one occasion long and detailed messages were received, purporting to come from a spirit who gave his name, stating that he was a commercial traveller who had lost his life in the burning of a theatre at Exeter. All the details were exact, and he implored the sitters to write to his family, who lived, he said, at a place called Slattenmere, in Cumberland. Sir Arthur accordingly wrote, but his letter was returned through the Dead Letter Office. He was so disgusted that his interest in the whole subject evaporated for a time.

He was residing in Southsea at this time and there met that well-known Spiritualist General Drayson, a man of very remarkable character, to whom he related his difficulties. The General made light of his criticisms of the foolish nature of many spirit messages. He said:—

You have not got the fundamental truth into your head. The fact is that every spirit in the flesh passes over to the next world exactly as it is, with no change whatever. This world is full of fools and knaves. So is the next. You need not mix with them, any more than you do in this world. One chooses one's companions. But suppose a man in this world who had lived in his house alone and never mixed with his fellows, was at last to put his head out of the window to see what sort of place it was, what would happen? Some naughty boy would probably say something rude. Anyhow, he would see nothing of the wisdom or greatness of the world. He would draw his head in, thinking it was a very poor place. That is just what you have done. In a mixed séance, with no definite aim, you have thrust your head into the next world and you have met some naughty boys. Go forward and try to reach something better.

The explanation did not satisfy him. He remained a sceptic, although he had learned enough to know how valueless was the objection that Spiritualism was all fraud, or that a conjurer was needed to show it up. True, his own experiences had been unsatisfactory but his reading, which was continuous, showed him how deeply other men had gone into it, and that the testimony was so strong that no other religious movement in the world could put forward anything to compare with it. That did not prove it to be true, but at least it proved that it must be treated with respect and could not be brushed aside.

He still continued to hold table sésances which sometimes gave no results, sometimes trivial ones, and sometimes rather surprising ones. He had the notes of these sittings, at which were received descriptions of life beyond the grave so improbable that they amused rather than edified him at the time.

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Mrs. F. Arnold, of Primrose Hill, Bath, writes:—

The article on Bert Reese (p. 330) has carried me back to my own experience with him, and I feel that it would be of interest to your readers to hear of it.

Some years ago I was returning to California from a trip to Europe. On a very hot July day I entered the express train in New York. The porter was placing my things in my seat, previously engaged, when a strange man spoke to me, and said, "If you will come with me, you can have a seat on the end car, the coolest place to be in, this hot weather." I followed, not knowing why, with a sense of curiosity as to what place it was. I found the last car was called the Observation car. On the extreme end were placed five very comfortable reclining chairs. The stranger seated himself next to me and began a conversation by saying he could tell me where I had purchased the gown I wore and what I had paid for it. I was very much annoyed with the man, and tried to discourage him. He noticed that I did not like it, and said, "I do not intend to annoy you, but I feel so interested in you that I would like to tell you many things which would help you." Then evidently to interest me, he said, "I will tell you your mother's name and all the names of your brothers and sisters and their birthdays," which he did.

We had a twenty-four hours' journey before us before reaching Chicago, and I can safely say I spent all but eight hours of it listening to the most remarkable things. He advised me upon many matters, told me of something I was about to undertake and said he would prove to me in a few days that the person for whom I was doing it was quite unworthy. This turned out quite true.

He said, "When we reach Chicago, you will find that the sleeping berth which was reserved for you has been given to a man with very defective eyes and black hair. He is going through to California. He is a very bad man and you must not allow him to speak to you. However, I will have the Company give you the berth." When we arrived at Chicago things were exactly as he had said. Bert Reese insisted that I be given the berth as I had arranged and the man was given the one opposite.

To convince me that he had powers which could be used to help others he wrote out an investment he wished me to make, but added "You won't do it." He advised me to purchase on a certain date some shares of cotton, sell them in three days, and buy some "Calls of Option," stating that by so doing I would clear a large sum of money. When I arrived in California I gave the paper to my husband to read. When he had finished it his only comment was, "What rot!"

The next day at breakfast he said, "I have been thinking over that man's figures and can see that if there is a cotton famine it is possible to make some money, so I wish you would take this money (double the amount Reese had said), go to our broker, and do as Reese directs." I saw the broker, who was a friend. He was most amused and declared that no one but the greatest gambler would touch the thing. As it was my first attempt at investment I went home with the money safe in my pocket, and felt very happy to have it there. I left the papers with the broker. The next day he phoned me and said "I am sorry that I advised you as I did yesterday. After re-reading the notes I am inclined to go for it, and wish you would." I retorted "A fool and his money!" On the dates mentioned in September we were most interested to find that the quotations in the papers were exactly as Reese had said they would be, and my friend made a million dollars.

I think it would be of great interest to the readers of LIGHT to get from Mr. Reese a history of his early life, showing when this great power was manifested, for I remember how it interested me, and the longing I had to hear more.

I have never met Bert Reese since that day, but have met many persons who have known him, and from one and all I have heard how his big heart is always open to those who need his help. And I am still living in the hope of some day meeting this man again.

THE MOTIVES FOR WAR.—At bottom the motives for war, and for the militarism that makes provision and preparation for war, are never derived from a spiritual interpretation of the universe; always from a partial and superficial materialistic view got through the bodily senses and through the intellect which is just the bodily senses developed into reason. The struggle between nations which is carried on with material weapons is, even at best, the old jungle-struggle simply lifted up on to the plane of self-consciousness, of sentiment, and of scientific organisation.—J. BRUCE WALLACE, in "Brotherhood."

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The article on Bert Reese (p. 330) has carried me back to my own experience with him, and I feel that it would be of interest to your readers to hear of it.

Some years ago I was returning to California from a trip to Europe. On a very hot July day I entered the express train in New York. The porter was placing my things in my seat, previously engaged, when a strange man spoke to me, and said, "If you will come with me, you can have a seat on the end car, the coolest place to be in, this hot weather." I followed, not knowing why, with a sense of curiosity as to what place it was. I found the last car was called the Observation car. On the extreme end were placed five very comfortable reclining chairs. The stranger seated himself next to me and began a conversation by saying he could tell me where I had purchased the gown I wore and what I had paid for it. I was very much annoyed with the man, and tried to discourage him. He noticed that I did not like it, and said, "I do not intend to annoy you, but I feel so interested in you that I would like to tell you many things which would help you." Then evidently to interest me, he said, "I will tell you your mother's name and all the names of your brothers and sisters and their birthdays," which he did.

We had a twenty-four hours' journey before us before reaching Chicago, and I can safely say I spent all but eight hours of it listening to the most remarkable things. He advised me upon many matters, told me of something I was about to undertake and said he would prove to me in a few days that the person for whom I was doing it was quite unworthy. This turned out quite true.

He said, "When we reach Chicago, you will find that the sleeping berth which was reserved for you has been given to a man with very defective eyes and black hair. He is going through to California. He is a very bad man and you must not allow him to speak to you. However, I will have the Company give you the berth." When we arrived at Chicago things were exactly as he had said. Bert Reese insisted that I be given the berth as I had arranged and the man was given the one opposite.

To convince me that he had powers which could be used to help others he wrote out an investment he wished me to make, but added "You won't do it." He advised me to purchase on a certain date some shares of cotton, sell them in three days, and buy some "Calls of Option," stating that by so doing I would clear a large sum of money. When I arrived in California I gave the paper to my husband to read. When he had finished it his only comment was, "What rot!"

The next day at breakfast he said, "I have been thinking over that man's figures and can see that if there is a cotton famine it is possible to make some money, so I wish you would take this money (double the amount Reese had said), go to our broker, and do as Reese directs." I saw the broker, who was a friend. He was most amused and declared that no one but the greatest gambler would touch the thing. As it was my first attempt at investment I went home with the money safe in my pocket, and felt very happy to have it there. I left the papers with the broker. The next day he phoned me and said "I am sorry that I advised you as I did yesterday. After re-reading the notes I am inclined to go for it, and wish you would." I retorted "A fool and his money!" On the dates mentioned in September we were most interested to find that the quotations in the papers were exactly as Reese had said they would be, and my friend made a million dollars.

I think it would be of great interest to the readers of LIGHT to get from Mr. Reese a history of his early life, showing when this great power was manifested, for I remember how it interested me, and the longing I had to hear more.

I have never met Bert Reese since that day, but have met many persons who have known him, and from one and all I have heard how his big heart is always open to those who need his help. And I am still living in the hope of some day meeting this man again.

THE MOTIVES FOR WAR.—At bottom the motives for war, and for the militarism that makes provision and preparation for war, are never derived from a spiritual interpretation of the universe; always from a partial and superficial materialistic view got through the bodily senses and through the intellect which is just the bodily senses developed into reason. The struggle between nations which is carried on with material weapons is, even at best, the old jungle-struggle simply lifted up on to the plane of self-consciousness, of sentiment, and of scientific organisation.—J. BRUCE WALLACE, in "Brotherhood."

THE SPIRIT'S ACTIVITY DURING SLEEP.

By "PAX."

One night in 1911 I could not sleep, a most unusual condition, and at 1 a.m. heard unexpectedly a foreign friend's voice say "*Je meurs, je souffre*" ("I die, I suffer"). As I had not been thinking of her, nor was in any anxiety about her, I asked my "guides" what was the matter, and they answered that Mme. de P— was ill, and that I must heal her. She lived then in the West-Central district, and I had never seen her room, but I at once concentrated my thought on her. On mentally opening the door of her chamber I was conscious of an empty bed on the right hand, and a thick mist all over the room. Thinking that I was mistaken, the hour being too late for my friend not to be in bed, I gave up concentration of thought for prayer on her behalf and fell asleep. The next morning I went off at once to her lodgings, to find her absent and quite well, according to the servant. I wrote to her then, narrating my experience. In her answer, Mme. de P— told me I had not been misled, that she was working on a lecture at 1 a.m., and feeling very ill, she called out to me, wishing I were there to help her, and believed she used the words I heard. As the fire was out, and she was "icy cold," she got into bed, thinking what a terrible night lay before her, and full of anxiety about the lecture to be delivered at 11.30. Still, no sooner had she lain down than she felt as if soft arms were placed over and round her, and a sense of well-being and perfect health stole over her. When she awoke at 8.30, she was quite well, and able to go about her duties without any difficulty.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 12TH, 1887.)

We regret to notice the decease of the veteran American Spiritualist, Allen Putnam, at the ripe age of eighty-five.

Professor Huxley has some candid words on a sermon [by a Bishop] which are very diverting. He will have it, this Bishop, that Christianity is "essentially miraculous, and falls to the ground if miracles are impossible." Whereupon the Professor goes after his Lordship (or can it be his Grace?) in this wise: "Well, warning for warning, I venture to warn this preacher and those who with him persist in identifying Christianity with the miraculous, that such forms of Christianity are not only doomed to fall to the ground, but that within the last half century they have been driving that way with continually accelerated velocity."

—From "Notes by the Way."

A FOOTNOTE TO CRITICISM.

"Lunacy on the Decrease" is the title of a paragraph in the "Evening News" of the 5th inst. That journal states that there were 134,029 lunatics under control in England and Wales at the beginning of the year, according to the report of the Board of Control issued on that date. "This," says our contemporary, "shows a decrease of 3,159 on the figures of the previous year, although in 1915 there was a decline of 3,278 cases. These are the only occasions since 1859 when the lunacy returns have failed to show a rise." We do not suggest that the consolation afforded by Spiritualism to those whose minds might otherwise have been unhinged by grief and terror has any connection with the decrease in insanity. We only cite the report as a comment on those temperate and truthful critics who loudly assert that the lunacy statistics are rising and that Spiritualism is "filling the asylums."

THE OPENING DOOR.—It is certain that as the knowledge of the facts of Spiritualism spreads . . . the door between the seen and the unseen will open much wider. Despite the learned caution that abounds, it is impossible to keep the people outside the doors of spiritual communion and reunion any longer. And one of the most pleasing signs of the times is that the great movement of Spiritualism is so democratic that the poorest may have this knowledge at their own fireside.—From "Constructive Spiritualism" by W. H. EVANS.

LETTERS TO THE EDITOR.

Mrs. Mary Davies.

SIR,—Our friends will have been delighted to read in the newspapers of the 26th ult. that Mrs. Mary Davies has won her appeal, and that her case has been returned to the Marlborough Police Court for retrial. This is an event of very great importance. Let all the churches pray that she may be equally successful at the rehearing.

It seems to me this is an opportunity which could be made the starting point of our agitation for the repeal of the Witchcraft Acts, or at all events for obtaining a legal recognition of genuine mediumship. Mrs. Mary Davies is a refined and educated medium, has a considerable reputation and a good record of efficient, clean and honest work. The worst that can be and was said about the charges made by the police is that her clairvoyance on those particular occasions was inaccurate and that she was unable to detect fraud on the part of her clients. Here is a good case to take, if necessary, to the House of Lords. She must therefore be provided with sufficient money for the purpose. I think it would be legitimate and agreeable to the subscribers to use the funds the Spiritualist National Union are collecting for the amendment of the Witchcraft Acts, and I feel sure that with some definite scheme of action immediately operative and supported by the organs of our movement much more money could be collected. I throw this out as a suggestion. Prompt response is necessary.

—Yours, &c.,

Holt, Morden, Surrey.

RICHARD A. BUSE.

The Demand for Absolute Proof.

SIR,—A remarkable confirmation of what you state in your "Notes by the Way" (page 337) on "absolute proofs" is afforded in the subjoined passage, quoted from Wordsworth's "Prelude," Book 11, 301-305:—

... demanding formal proof,
And seeking it in everything, I lost
All feeling of conviction, and, in fine,
Sick, wearied out with contrarieties,
Yielded up moral questions in despair.

—Yours, &c.,

St. Cuthbert's, Bathampton.

MORRIS HUDSON.

"Sudden Death."

SIR,—I see the petition in the Litany, "from sudden death, good Lord, deliver us," is again quoted in LIGHT (October 27th). May I point out that "sudden" means merely *unprepared* in the Prayer-book. The same phrase is found in the first Ember prayer that "the Bishops may lay hands *suddenly* on no man, but faithfully and wisely make choice." In view of the incalculable spiritual benefits often gathered during a last illness, when many for the first time have leisure to examine themselves and their true position before God, we might well pray against a sudden death in the ordinary meaning of the word. But a sudden death, for example on the battlefield, is not necessarily an unprepared death, and it is this latter that one is to fear. "Oh, spare me a little," says the penitent sinner, "that I may recover my strength before I go hence and am no more seen."

—Yours, &c.,

F. FIELDING-OTTER.

Miracles.

SIR,—It seems almost certain that the idea of miracle does not answer to our present view. What are miracles, and what are they intended to convey? It is extremely doubtful whether the Scripture writers meant an infraction, or superseding by special intervention, of the laws of Nature. Their conceptions of Nature and its relation to God differed from ours, and perhaps, rightly. How do we know that a change in the law did not constitute the miracle? Miracles must be subjective-spiritual. Emerson speaks of them as affording the only example of man's real relation to Nature. Christ was truly man; consequently the winds and the waves obeyed Him.—Yours, &c.,

Sutton.

E. P. PRENTICE.

"OUR LIVING DEAD."—We learn that a thousand copies of this latest work by Miss E. Katharine Bates have been purchased for New York. This is but one of several instances in which great numbers of recent books on psychic subjects have been taken by the United States, where the appetite of readers for literature of this class seems to grow by what it feeds on.

Light:

Dec 13 1917



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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No. 1,923.—VOL. XXXVII. [Registered as] SATURDAY, NOVEMBER 17, 1917. [a Newspaper.] PRICE TWOPENCE.
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No. 1,923.—VOL. XXXVII. [Registered as] SATURDAY, NOVEMBER 17, 1917. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

We sometimes have reason to regret the difficulty of recording in *LIGHT* the addresses given every week at the rooms of the Alliance. As in thousands of other cases, fine discourses, full of interest and instruction, are limited to those who hear them, for the time and labour of putting them permanently on record are wanting. It is onerous work, for an address which takes an hour to deliver will by a generally accepted calculation occupy at least six times as long to write out. It is our hope that the science of a later generation will perform all such labour by mechanical means, for we have never been of the opinion that machinery of any kind is in itself a "curse." Its purpose in the order of Nature is clearly to reduce the wear and tear of human brain, nerve and muscle. It has simply been perverted to base ends, like so many other things which might have been devoted to the "service of life" if they had not been captured and exploited for the selfish interests of a few. But that is very much by the way. On page 359 we gave a brief *résumé* of one of the addresses to which we have alluded, the discourse through the mediumship of Mrs. M. H. Wallis—a name honoured in the annals of Spiritualism—on "The Great Teaching Angels," in itself a sufficient reply to the silly jibe that all which comes from the other side of life is "drivel."

* * * *

We were struck by the point made in Mrs. Wallis's address that the highest influences which filter down to earth from exalted souls are of a large, impersonal character—thought-atmospheres, as it were, to which minds on earth respond, according to their degree of harmony with the influence radiated. If this were better understood we should hear less of the ill-considered claims sometimes advanced of special guidance exerted in individual cases by those who bore great names on earth. Of course the sceptics who (not without some colour of reason) ridicule these statements are in their own case equally at sea over the matter. When "John Doe and Richard Roe" claim to be in personal communication with, let us say, Socrates or Confucius, the claim may be less extravagant than it sounds. Spiritual laws infinitely transcend physical laws. There may be degrees of response little known or suspected. It is the attempt to limit these things to small personal issues that leads to so much confusion. We have first to eliminate the possibility of mistake. Doe and Roe may be self-deluded. But if in the depths of their souls they have real elements of harmony with the great spirits of whose influence they talk (with, perhaps, quite innocent vanity),

who is to say that they have not caught some gleam from the widely-diffused influences of the greater minds, interpreting these in human fashion as an evidence of direct and special personal interest in themselves? That error is very far from being limited to Spiritualism. It is rampant in much more orthodox circles where some of the pettiest events of life are calmly attributed to some direct interposition of the Deity Himself.

* * * *

An author, who has to his credit at least one important book, consulted us lately concerning his desire to publish a small anthology of communications from psychic sources in order to rebut the ignorant statement that all spirit communications are "drivel." The times are not favourable to the publication of new books, or the reprinting of old ones. But certainly for such a book as was proposed there should be no lack of material—a good proportion of it is in print already in various forms for the information of critics who are not too blinded by bigotry to consult them. We have heard trance addresses from comparatively uneducated men not only full of high thinking but of marked literary quality. Many years ago we submitted some passages from a trance address to the attention of a fine literary critic, being careful not to disclose the source of the work. He praised it highly, analysing the fine quality of its English, its resonance and the perfect balance of each of its sentences. He supposed it to be a piece of careful writing by a talented author, little imagining that it was simply an answer by a trance speaker to a question from a member of the audience. We were young then, but knew enough of the world to understand how prejudice will warp the judgment of the ablest critic. A fine passage known to be the work of Ruskin, Pater or Newman would receive the praise it deserves, but if as fine a passage had no more dignified origin than the utterances of trance mediumship, how could we possibly expect any but the most fearless minds to find any merit in it!

A GENERATION AGO.

(FROM "*LIGHT*" OF NOVEMBER 19TH, 1887.)

The gipsies have apparently been prophesying to Von Moltke as well as to his Imperial master. The "Echo" is responsible for the following: "A new anecdote is going the rounds about Moltke. It is related that the other day the old Field Marshal said, 'I have a presentiment that my life will not, as I should wish, close in peace. In my youth it was foretold to me that I should take part in three great wars. Whatever may happen let us all be ready to give our lives for the German Fatherland.'" [Moltke took part in the Danish campaign, 1864, the war with Austria, 1866, and the Franco-German war, 1870.]

We observe that provincial papers continue to dwell on the possibilities of hypnotic suggestion. It seems to us that there are two sides to be considered. The first is the desperate risks incurred if the thing is real. . . . If the thing is not real, on the contrary, and it is not so hard to simulate the hypnotic trance, then the doctors are on a false scent.

—From "Jottings."

THE CHURCH AND COMMUNICATION WITH THE DEAD.

In an address under the above title, delivered to a large audience at the London residence of Lady Glenconner on the 7th inst., the Rev. L. W. Fearn (priest-in-charge of Christ Church, Westminster) gave an admirable presentation of the attitude of the more advanced members of the Church towards psychic facts. Space does not permit just now of more than a *résumé* of the discourse, from which we extract the more important points.

The speaker made it clear at the outset that he drew a distinction between "communication" and "communion" with the spiritual world. The former related more to externals, the latter to the deeper spiritual side of the question. But in either case it was a matter to be pursued in a reverent manner. Psychic communication was an elementary portion of the vast body of social science of which a materialistic world was almost entirely ignorant. But he was convinced that we were on the verge of a great revelation of the true meaning of much that had been a problem through all the ages. Psychic communication was of great importance at the present time not because of its intrinsic value only, but because it formed a preliminary part of the education of the human spirit.

Dealing with the methods of communication, Mr. Fearn said that the idea that a great gulf was fixed between beings incarnate and beings discarnate was a mistake. It simply arose from humanity's self-imposed limitations. We were either ignorant of our own powers and potentialities or indifferent to them. We were stifled in matter and thus self-limited. Even some of those who accepted the phenomena of telepathy, hypnosis, suggestion and kindred matters drew an arbitrary and illogical line at those psychical facts which related to communication with souls in the unseen world. Mind with mind, soul with soul, spirit with spirit, might meet, communicate, or blend, but only (these persons supposed) while they were in the physical body. Psychic communication, which aimed merely at extending the principle, was met with an objection which reduced the practice to what was vulgarly called "spook hunting."

Mr. Fearn then proceeded to relate some deeply interesting experiences of his own in spiritual healing, showing how spiritual powers were verified by a practical application of their principles. There were no differences in the application of those principles whether we were in full possession of conscious volition and personality, *partial* possession as exemplified in trance, or whether there was complete suspension of life and consciousness which arose when the spirit was separated from its dense vehicle of matter.

Dealing with the phenomena of psychism in the case of mediums, he emphasised the fact, familiar to students of the subject, that communications from the unseen were tinged, more or less, by the personality of the psychic. Only in a few rare cases where psychics were highly developed and showed a considerable degree of selflessness was there comparative freedom from this discolouration of spirit influences by the personality of the medium.

In his opinion trance mediumship permitted the truest manifestations of spirit existence and identity, because of the suppression of the barriers imposed by the mental activities of the medium.

Having described the functions of the controlling spirit, who acted as intermediary or guide to those spirit intelligences who were unfamiliar with methods of communication with the earth, the speaker dealt with the question of spirit agency, unhampered by these intermediary methods, acting directly on the consciousness of the instrument. This was more frequently associated with the action of advanced intelligences, because what they had to communicate was beyond the intelligence of the controls.

The qualifications for spirit communication were purity, honesty, right motive. These were the safeguards. He had seen many wonderful and beautiful results in his examination of the subject, and he had seen others that were ugly and repulsive. In psychic investigation it might be said that a man got what

he went for—the response from the unseen world was very much in accord with his own spiritual condition. The merely curious, sensual person was apt to attract those who were like himself. But those who went in the right spirit with the right intention might get the happiest results, and very often did.

On the question of the dangers of spirit communication, Mr. Fearn said nothing was really interesting unless it was dangerous. The world beyond was a vast region and held undeveloped souls as well as spirits highly evolved, wise and powerful. The lower doors opened the most readily, and we should be careful whom we admitted. There were many mansions, or as the word should be translated, "halting places" for spirits between the earth and those supernal regions where dwelt the angelic hosts. But from the lower planes of spirit life and activity we should receive nothing harmful if we observed the rules of pure motive, right conditions and right atmosphere. For these things he made a strong plea, and the whole question, he considered, should receive the earnest attention of the Church, that the subject of spirit communication should be put on a sound basis, for the Church was the custodian of souls, answerable for them to its Master until after passing through all the ordeals and transitions through which spirits passed here and hereafter they ascended at last to Divine Union as partakers of the God-consciousness. Mediums, he held, should be carefully selected, systematically trained, and their powers guarded and cultivated. They should never have to work for money, but be paid a living wage, and removed from all the temptations of the competitive struggle for existence. Poverty and wrong conceptions of professional reputation were responsible for more than half the frauds and follies connected with mediumship. (Hear, hear.)

In conclusion, Mr. Fearn said that psychic communication satisfied a legitimate human want, although it seldom satisfied a *real need*. He had never met a person who was wholly satisfied with psychic communications. There was something beyond—it was the deepest need of the awakened soul, the complete realisation of its Divine nature by *spiritual communion*, with which he proposed to deal in his next address.

At the close, the speaker answered a number of written questions from the audience.

CRITICISING A CRITIC.

A SHARP ANALYSIS OF SOPHISTICAL ARGUMENTS.

Dr. Montagu Lomax, of Prestwich, Lancs., has a very effective rejoinder to Dr. Charles Mercier in the "Medical Press" of the 24th ult. "The whole question at issue between Dr. Mercier and Sir Oliver Lodge depends," he says, "upon two things: 1. What constitutes a *fact*? 2. What is its proper interpretation? Dr. Mercier says—in fact, he is tired of saying—that he does not dispute Sir Oliver Lodge's facts, *where they are facts*. He only disputes Sir Oliver Lodge's interpretations." Dr. Lomax repeats the question, "What, then, constitutes a *fact*?" and replies:—

Facts are things which exist or occur or which have existed or occurred. Establish this occurrence and you establish a fact. Dr. Mercier apparently would distinguish between a fact and a phenomenon, or appearance. But this is to confuse a fact with its interpretation. A phenomenon, by the very fact of its appearance, is a fact though it may not be the kind of fact it appears to be. For facts are of two kinds—objective and subjective; and a phenomenon, while appearing to be an objective fact, may be in reality a subjective one.

It is obvious, then, that, where facts are concerned, everything depends upon the evidence. All that we need ask is: 1. Did the facts occur, and what is the evidence for their occurrence? 2. What is the most reasonable interpretation we can place on them?

In the present controversy a crucial instance is Mrs. Piper's "communications" during her so-called "trances." Here is obviously a whole series of facts. There is first the fact of the "trance." Was Mrs. Piper's a *real* trance or a simulated one? It is purely a question of evidence. Dr. Mercier obviously doubts the genuineness of the trance, and takes no pains to conceal it. He says he wasn't there, and that Sir Oliver Lodge "took precious good care he wasn't"; and, further, implies

that because he wasn't there to verify it, those who were there and satisfied themselves of the genuineness of Mrs. Piper's trance, were probably incapable of doing so. Passing by the deplorable lack of good taste exhibited in such a statement, it suffices to remark that this, again, raises the question of evidence. Were those present competent to verify the alleged fact, or were they especially likely to be deceived? . . . Let us suppose the fact of the "trance" established, there then remains the question of the nature of the "communications" said to be received.

Assuming these communications to be evidentially proved there remains the question of their interpretation. For most people there are only two alternative interpretations, the Spiritualistic and the telepathic.

Of the two . . . the Spiritualistic hypothesis seems at first sight far the more reasonable, especially if for other reasons the possible existence of spirits and the spirit-world is admitted. But upon these questions Dr. Mercier's attitude appears to be more uncompromising than he admits. He says he is prepared to accept facts, but evidently he does not accept these facts. Why? Because he "was not there" and so could not test the evidence. In other words . . . he implies that he alone is competent to test the evidence or that those who were present are not. . . . Now this contention of Dr. Mercier's will seem to most unbiassed people a very "large order," but it is Dr. Mercier's "way," and the way of most scientific opponents of Spiritualism. But it is certainly not a scientific way. It really amounts to this. . . . Dr. Mercier will accept facts when they appear to him to be reasonable but not otherwise. Meanwhile, though confessedly unable to investigate the evidence adduced for these particular facts, evidence which has satisfied other scientific men, at least his equals in intelligence and scientific attainments, Dr. Mercier refuses to accept the Spiritualistic interpretation of them. He even dismisses it with a sneer as due to prepossession and credulity. And he provides no alternative interpretation of his own. He fortifies himself in this attitude by saying that the facts are not proved, and that until they are proved to his satisfaction, interpretations are a mere waste of time. But here I should like to ask Dr. Mercier a question. What right has he to say that "what Sir O. Lodge calls facts are not facts but only glosses and interpretations that he chooses to put upon them"? And what right has he to refuse Sir O. Lodge's, or anyone else's, interpretation of the facts, when he confesses that he was "not there" to investigate them? If he was "not there" and does not believe the testimony of those who "were there," how is he qualified to pass judgment upon the evidence adduced in support of the alleged facts? The whole of the present controversy hinges upon two things—the evidence for the facts, and the interpretation of the evidence. If Dr. Mercier is not in a position to judge of either, the real "waste of time" consists in continuing to argue with him.

SPIRITUALISM IN THE PRESS.

In the "Weekly Dispatch" Mr. Max Pemberton tells an "amazing story" of messages received by a mother from her son, a young officer of the Flying Corps, the medium being Mrs. Osborne Leonard. The young man's description of life on the other side Mr. Pemberton finds of extraordinary interest, although, of course, such narratives have been frequently given. The notable feature to us is their general agreement, a point noted by Sir A. Conan Doyle in his recent address.

In the "Sunday Times" the correspondence on "The Unseen World" is continued, and reveals, as usual, the plentiful lack of information on the part of the critics, whose arguments are by consequence of the puerile order. On the affirmative side of the question is an admirably concise statement by our friend the Rev. G. Vale Owen, of Orford Vicarage, Warrington. His reference to St. Paul's description of the varieties of mediumship ("spiritual gifts"), although familiar to most of us, will probably startle and surprise some of the readers of the "Sunday Times," and set the opposition casting about for some alternative explanation of the chapter in Corinthians.

THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscription towards the proposed testimonial to Mr. Alfred Vout Peters:—

	£	s.	d.
Colonel Macdonald	1 1 0
Mr. Ernest Meads	1 1 0

HERMITS, ASCETICS AND MONKS.

In opening on the 8th inst. the second of his series of lectures at the rooms of the Alliance on "The Origin of the Monastic and Mystical Orders," Dr. W. J. Vanstone deprecated any idea that his object was to advocate either monasticism or its opposite. It was rather to point out that, whatever its failures and shortcomings, the monastic system stood for a valuable principle. The Neoplatonist philosophers sought to bring out into practical experience what they believed intellectual research should lead to—viz., the evolution of the spiritual in man, the latent powers of the soul and the attainment of God-consciousness; and the quest of these Christians who were not philosophers had the self-same end. Referring back to the subject of his previous lecture, he said that among the early monks who associated with Anthony when Monachism evolved out of hermit asceticism, the most important was Pachomius, a native of Thebaid, of heathen origin, who was converted to Christianity in early life. Carried off as a conscript by the Roman Emperor's recruiting agents, he was treated with great cruelty. After his release he retired to a life of contemplation. Many others were drawn to join him, and he drew up a rule of life for these adherents—the first monastic rule committed to writing. Other monasteries grew up in the neighbourhood and before his death they had reached the surprising aggregate of seven thousand. The rule of Pachomius was observed for a long time, until superseded by that of St. Basil. The repute of these spiritual devotees extended, so that Chrysostom advised women to find a beautiful solitude in that Paradise of spiritual contemplation. There had been isolated cases of women hermits and ascetics before, but now they grew in numbers till Chrysostom said that in this Paradise were a thousand choirs of angels in human form. They were under the government of the sisters of both Anthony and Pachomius and sent down to posterity a fragrance of beautiful and gentle lives spent in deeds of charity and the transcription of the writings of the great Masters. Other great names of the period were those of Ammonius and Macarius, and then we came to that beautiful spirit, Hilarion. He was educated in Alexandria, but hearing of the fame of Anthony he retired to the deserts of Egypt to join him. Finding, however, the contemplative life so frequently disturbed by the continual flow of truthseekers from all parts of the world who came to inquire of Anthony, he settled at a place called Badjoma, about seven miles from Gaza, where he cultivated a small plot and earned a poor living by making palm-leaf baskets. He evolved such healing power that soon his fame spread, and others sought to follow the same life with him: hence the formation of the monastery associated with his name. Such crowds continued to come for healing and instruction that finally he left his cell to wander in Babylon, Egypt, Sicily, Cyprus and many other parts, shedding everywhere a wonderful spiritual influence. Turning from the East to the West, Mr. Vanstone finally referred to the part taken by the great Athanasius in founding Western monasticism and to the terrible discords of intellectual and theological warfare out of which came the well-known Athanasian creed, whose anathemas had been repeated during all the subsequent centuries.

MRS. MARY DAVIES.—As we go to press we learn that this case has terminated unsuccessfully for the defendant, Mr. Denman, the magistrate at Marlborough Street, ruling that evidence as to the reality of psychic faculties was irrelevant to the particular charges against her.

THE "Christian Commonwealth" publishes in its issue of the 7th inst. a three-column review of Dr. Mercier's book on Sir Oliver Lodge, by Mr. J. Bruce Wallace, M.A., in which the reviewer goes thoroughly into the case for psychical research, and exposes Dr. Mercier's many defects of knowledge on the subject.

THE DREAM WORLD.—Writing on "Dreams" in the current issue of "The Psychic Gazette," Mr. W. H. Evans describes some of his recollected experiences of life on other planes during sleep, and dealing with waking dream or reverie, he writes: "I wonder . . . how much we really owe to the processes of subconscious mentation and how little to those of conscious effort? Progress is only our self pushing out into the objective realm its own interior discoveries. All realms are plastic. We can mould them as we will, and if we wish it we can create the conditions we need to make heaven on earth. In reverie we have done this. It only needs the wedding of thought to action."

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, NOVEMBER 17TH, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 15 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and LIGHT can be ordered through all Newsagents and Booksellers.

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THE REALMS OF PSYCHE: AN ANSWER TO A CORRESPONDENT.

C. V. W. T., a soldier reader of LIGHT, one of the many Spiritualists who are serving with the colours abroad, is rather perturbed by some recent remarks we made in "Notes by the Way" on the subject of fairies. He is, indeed, moved to utter a strong protest against what he regards as a quite churlish scepticism. Let our correspondent be reassured. To Wendy's pretty question in "Peter Pan," we can return with a clear conscience an affirmative reply. "We do believe in fairies." But we draw a very definite line between poetic truth and scientific truth. Fairies have a reality of their own in subjective experience, but scientific fact is quite another matter. C. V. W. T. appeals to the testimony of clairvoyance. But clairvoyants see a great many things that we cannot relate to concrete experience. There are a great number of instances of clairvoyants seeing angels with wings. If our correspondent were an anatomist, he would perceive that any creature of human form possessing both wings and arms is a monstrosity—an anatomical impossibility. In our investigations of other-world order we try to focus our attention (at the risk of being accused of narrowness) on essentials. We know something of the human order of life here, and to proceed from that knowledge to evidences of human existence in another stage of life is to proceed consecutively, without gaps or sudden divergences.

The study of man here and man hereafter brings in what, for want of a better term, we may call the psychological realm. It is a region yet to be thoroughly charted and explored before we can venture to make any definite conclusions regarding reports of sub-human or superhuman creatures which are claimed to belong to other lines of evolution. There may be actual fairies, gnomes, salamanders, elementals and all the other strange beings whose existence is so confidently reported by certain explorers of the dim shadow-lands of Occultism, but until their reality is as well proved as that of beings of the human order, we feel justified in inquiring whether the mysterious image-making faculty of the human mind may not be mainly responsible for such reports. However hospitably receptive we may be to psychical experience, whether our own or that of others, there seems to be an imperative need of close and clear analysis. We have to be continually distinguishing between objective and subjective truth—between "per-

ception" and "conception," as the "Times" writer, from whom we quoted in "Notes by the Way," expressed it. If C. V. W. T. ever meets a clairvoyant who claims to have seen and talked with Mr. Pickwick, Edwin Drood or Daniel Deronda, he would know what we mean. And he would not be annoyed with us if we refused to put such experiences on the basis of objective reality, although admitting that they might be true enough in the subjective order of things.

We once heard an enthusiastic poet say that the characters of Shakespeare were more real to him than most of the people he met in everyday life. They were living, he said, somewhere. That was his way of expressing a sense of the fact that there are different planes of reality. Dickens found his characters intensely alive. They gave him the sense of actual, living presences. That was doubtless a result of the creative power of the poetic mind, which, as Shakespeare put it, "bodies forth the forms of things unknown" and "turns them to shapes." Shakespeare was a very great psychologist. He imagined fairies vividly enough to have afforded visions of them to some clairvoyants for generations afterwards. But we do not think for a moment that he would have put fairies on the same level of reality as human beings. To us the human spirit is the central thing. It is essentially creative, whether consciously or unconsciously, and it may people a whole realm on some plane of life with forms and figures which it would be rash of us to accept at their "face value." That may seem to be greatly complicating the problem of psychical research. In point of fact, it is immensely simplifying it, because when we recognise this we have less difficulty in steering a way through a host of fantastic shapes which, while they may delight the romantic mind, add tremendously to the difficulties of those who seek a sure footing in the new country we are all exploring.

A VISION OF CHRIST.

"The Hampshire Telegraph and Post" prints a letter from Mrs. Cochran, widow of Colonel Cochran, formerly commanding the Hampshire Regiment, recounting the following incident which has reached her from a chaplain at the Front:—

A transport soldier was returning from the line one night when he was caught by gas shells. He put on his smoke helmet, and in trying to take a short cut across a field got his feet entangled in some barbed wire, from which he tried in vain to extricate himself, expecting every moment to be hit by a gas shell. He felt his peril, and prayed to God for help. Suddenly there shone a light close to him, and in the centre of the light the form of our Saviour appeared—"so loving and beautiful," he said, that all fear fled, and he then found himself free and able to step down into the road, where was a poor soldier gasping for breath, not having had time to get on his helmet, and needing succour. He related the incident to his chaplain next day in the presence of many of his comrades, adding: "You may think, sir, I imagined it, but as truly as I stand here I saw Him last night, and I don't think I shall ever feel fear again."

"ONE ETERNAL PURPOSE."—Remember that the love upon which all worlds are built is the most stern as well as the most gentle and tender. "In the beginning was love," but love that will not be thwarted by us in attaining its ideal for each one of us—perfect happiness and perfect blessedness. Time is nothing in such a process, but the absolute knowledge, even for five minutes of earth-time, that such a process is going on and cannot fail—well, those few minutes must for ever lie between us and any possible despair. . . . Once we know we have entered some region where quite literally faith is replaced by knowledge, and we can never again be as though that knowledge—that glimpse—had never come to us. Sooner or later I believe that it comes to all, but perhaps not in this life, and it is said not to come more than once in a lifetime. The latter has certainly been my own experience.—"Our Living Dead," by E. KATHARINE BATES.

THE NEW REVELATION.

ADDRESS BY SIR ARTHUR CONAN DOYLE.

(Continued from page 358.)

From this period until the time of the war he continued to devote attention to the subject. He had experience of one series of sances with very amazing results, including several materialisations seen in dim light. As, however, the medium was detected in trickery shortly afterwards he wiped these off entirely as evidence. At the same time he thought the presumption was very clear that in the case of some mediums like Eusapia Palladino they might be guilty of trickery when their powers failed them, and yet at other times have very genuine gifts. Mediumship in its lowest forms was a purely physical gift with no relation to morality. Eusapia was at least twice convicted of very clumsy and foolish fraud, but she several times sustained long examination under every possible test condition at the hands of scientific committees which contained some of the best names of France, Italy and England. However, he personally preferred to cut his experience with a discredited medium out of his record. It was the custom of our critics to assume that if we cut out the mediums who got into trouble we should have to cut out nearly all our evidence. But that was not the case. Up to the time of this incident he had never sat with a professional medium at all, and yet he had certainly accumulated some evidence. The greatest medium of all, Mr. D. D. Home, showed his phenomena in broad daylight, and was ready to submit to every test, and no charge of trickery was ever substantiated against him. So it was with many others. It was only fair to add that when a public medium was a fair mark for notoriety hunters, for amateur detectives and for sensational reporters, and when he was dealing with obscure elusive phenomena and had to defend himself before juries and judges who, as a rule, knew nothing about the conditions which influenced the phenomena, it would be wonderful if he could get through without an occasional scandal. At the same time, the whole system of paying by results—which was practically the present system, since if a medium got no results he would soon get no payments—was a vicious one. It was only when the professional medium could be guaranteed an annuity which would be independent of results that we could eliminate the strong temptation to substitute pretended phenomena when the real ones were wanting.

So far he had traced his process of conversion up to the time of the war. It showed, he hoped, no traces of that credulity with which their opponents charged them. But he was, he felt, culpably slow in throwing what influence he possessed into the scale of truth. But for the advent of the war he might have drifted on for his whole life as a psychical researcher, showing a sympathetic, but more or less dilettante attitude towards the whole subject, as if they were arguing about some impersonal thing such as the existence of Atlantis or the Baconian controversy. The war brought earnestness into all their souls and made them look more closely at their own beliefs and reassess their values. In the presence of an agonised world, bearing every day of the deaths of the flower of the race in the first promise of their unfulfilled youth, seeing around him wives and mothers who had no clear conception whither their loved ones had gone, he realised that the subject with which he had so long dallied was not merely a study of a force outside the rules of science, but was really something tremendous, a breaking down of the walls between two worlds, a direct undeniable message from beyond, a call of hope and of guidance to the human race at the time of its deepest affliction. The objective side of it ceased to interest him, for having made up his mind that it was true there was an end of the matter. The religious side of it he saw to be of infinitely greater importance. The telephone bell was in itself a very childish affair, but it might be the signal for a very vital message. It seemed to him that all these phenomena, large and small, had been the telephone bells which said to the human race: "Rouse yourselves! Stand by! Be at attention! Here are signs for you. They will lead up to the message which God wishes to send."

It was the message, not the signs, which really counted. A new revelation seemed to him to be in course of delivery to the human race, though how far it was still in what he might call the John-the-Baptist stage and how far some greater fulness and clearness might be expected hereafter, was more than he or any man could say. The real value of the physical phenomena lay in the fact that they supported and gave objective reality to an immense body of knowledge which must deeply modify their previous religious views, and must, when properly understood and digested, make religion a very real thing, a matter no longer of faith, but of actual experience and fact. It was to this side of the question he would now turn, merely adding to his previous remarks about personal experiences that since the war he had had some very exceptional opportunities of confirming all the views which he had already formed as to the truth of the general facts upon which Spiritualism was founded. The movement must also gain great additional solidity from the wonderful literature which had sprung up around it during the last few years. If no other spiritual books were in existence than five which had appeared in the last year—Sir Oliver Lodge's "Raymond," Mr. Arthur Hill's "Psychical Investigations," Professor Crawford's "Reality of Psychical Phenomena," Sir William Barrett's "Threshold of the Unseen," and Mr. Gerald Balfour's "Ear of Dionysius"—those five alone would, in his opinion, be sufficient to establish the facts for any reasonable inquirer.

Before going into this question of a new religious revelation, how it was reached, and of what it consisted, he would say a word upon one other subject. There had always been two lines of attack by their opponents. The one was that their facts were not true. This he had dealt with. The other was that they were upon forbidden ground. As he had started from a position of Materialism, this objection had never had any meaning for him, but to those who were troubled by it he would submit one or two considerations. The chief was that God had given them no power which was under no circumstances to be used. The fact that they possessed it was in itself proof that it was their bounden duty to study and develop it. It was also to be remembered that this cry of illicit knowledge had—backed by more or less appropriate texts—been used against every advance of human knowledge. It was used against the new astronomy, and Galileo had actually to recant. It was used against Galvani and electricity. It was used against Darwin, who would certainly have been burned had he lived a few centuries before. It was even used against Simpson's use of chloroform in childbirth on the ground that the Bible declared "In pain shall ye bring them forth." Surely a plea which had been made so often, and so often abandoned, could not be regarded very seriously.

To those, however, to whom the theological aspect was still a stumbling block, he would recommend the reading of two short books, each of them by clergymen. The one was the Rev. Fielding Ould's "Is Spiritualism of the Devil?" the other the Rev. Arthur Chambers' "Our Self After Death." He might add that when he first began to make public his own views, one of the first letters of sympathy which he received was from the late Archdeacon Wilberforce.

He had spoken of a body of fresh doctrine. Whence did it come? It came in the main through automatic writing where the hand of the human medium was controlled, either by an alleged dead human being, as in the case of Miss Julia Ames, or by an alleged angel, as in that of Mr. Stainton Moses. These written communications were supplemented by a vast number of trance utterances, and by the verbal messages of spirits, given through the lips of mediums. Sometimes it had even come by direct voices, as in the numerous cases detailed by Admiral Osborne Moore in his book, "The Voices." Occasionally, it had come through the family circle and table-tilting, as, for example, in the two cases he had previously detailed within his own experience. Sometimes, as in a case recorded by Mrs. de Morgan, it had come through the hand of a child.

Now, of course, they were at once confronted with the obvious objection—how did they know that these messages were really from beyond? How did they know that the medium was not consciously writing, or, if that was improbable, that he

or she was unconsciously writing them by his or her own higher self? This was a perfectly just criticism. They must have signs which they could test before they accepted assertions which they could not test. But if, as in the case of Stainton Moses, with his "Spirit Teachings," the doctrines which were said to come from beyond were accompanied with a great number of abnormal gifts—and Stainton Moses was one of the greatest mediums in all ways that England had ever produced—then the matter deserved to be regarded in a serious light. Again, if Miss Julia Ames could tell Mr. Stead things in her own earth life of which he could not have cognisance, and if those things were shown, when tested, to be true, then one was more inclined to think that those things which could not be tested were true also. Or, once again, if Raymond could tell them of a photograph, no copy of which had reached England, and which proved to be exactly as he described it, and if he could give them, through the lips of strangers, all sorts of details of his home life, which his own relatives had to verify before they found them to be true, was it unreasonable to suppose that he was fairly accurate in his description of his own experiences and state of life at the very moment at which he was communicating? Or when Mr. Arthur Hill received messages from folks of whom he had never heard, and afterwards verified their truth in every detail, was it not a fair inference that the same people were speaking the truth when they described their present condition? The cases were manifold, and his point was that the whole of the system, from the lowest physical phenomenon of a table-rap up to the most inspired utterance of a prophet, was one complete whole, each link attached to the next one, and that when the humbler end of that chain was placed in the hand of humanity, it was in order that they might, by diligence and reason, feel their way up it until they reached the revelation which waited in the end.

It had been asserted by men for whose opinion he had a deep regard—notably by Sir William Barrett—that Psychical Research was quite distinct from religion. Certainly it was so, in the sense that a man might be a very good psychical researcher, but a very bad man. But the results of psychical research, the deductions which we might draw and the lessons we might learn, taught us of the continued life of the soul, of the nature of that life, and of how it was influenced by our conduct here. If this was distinct from religion, he confessed that he did not understand the distinction. To him it *was* religion—the very essence of it. The question which faced them was, How did this religion bear upon the older organised religions and philosophies?

The answer was, that to only one of those religions or philosophies was this new revelation absolutely fatal. That was to his own old creed of Materialism. He did not say this in any spirit of hostility to Materialists, who, so far as they were an organised body, were, he thought, as earnest and moral as any other class.

But the fact remained that if the human consciousness could survive the destruction of the material organism, then the whole foundation of Materialism went, and the philosophy erected upon it fell to the ground. It was equally clear that acceptance of the teachings which came from beyond the grave would tremendously modify the modern statement of Christianity. It would correct many ideas which offended the reason of thoughtful observers, but it would confirm the truth of some vital dogmas, especially that of life after death. It would prove the disastrous results of evil doing, but would also show that those results were never irremediable. It would confirm the idea of higher beings, those whom we call angels, and of an ever-ascending hierarchy, in which the Christ spirit finds its place. The New Revelation, then, while destructive of the errors in old beliefs, could be welcomed by the earnest souls of all creeds as a Heaven-sent ally rather than a diabolical enemy.

As to the direct effect of the New Revelation on Christianity, although he shrank from hurting the religious susceptibilities of anyone present, it was necessary to be frank. It seemed to him that Christianity, as presented to-day, must change or perish. The falling away of worshippers from the churches meant that people were alienated because they did not believe in the

truth of the statements presented to them. So long as there was any "fall of man" in the sense usually assigned to the phrase, there was at least some sort of coherent scheme; but when it became certain that man had never really fallen, since we could trace an upward course from the cave-man and the drift-man, a large part of the Christian system of salvation disappeared.

Dealing with the communications from the next state on the subject of Christianity, the lecturer pointed out that opinion was not uniform there any more than here, but the messages they received amounted in sum to this. There were many high spirits in the next world. High above all the greatest of the spirits of whom they had cognisance was the Christ. His especial care was the earth. He came down upon it at a time of great depravity, in order to give the people the example and teaching of a perfect life. Then He returned to His own high station, having left an example which was still occasionally followed. That was the story of Christ as spirits had described it. If a great Spirit came once, might he not come again? We could do with such a Spirit in London now. But would his fate be very different to-day? There would be no crucifixion since we lived in a milder age. But could we be certain that some Pontius Pilate in a police-court would not be sorely puzzled as to whether he should not be indicted under the Blasphemy Act as unsettling the old religion or under the Vagrancy Act as a prophet and a medium?

(To be continued.)

"COINCIDENCES."

Mr. Morris Hudson, of St. Cuthbert's, Bathampton, writes:—

I wish to describe four "coincidences" which happened to me on October 21st. Writing to an American friend on Sunday morning, the 21st inst., I quoted the two remarkable prophecies in "Locksley Hall," written about seventy years ago, of the "airy navies grappling in the central blue" and of the "hungry people"; I referred to the feverish efforts of the Germans to bring the war to a crisis before America had time to throw her sword into the scale with decisive effect, and then I said that the public were ignorant of the true state of affairs at the various war fronts, and that both sides practised an *economy of truth*; and, lastly, I quoted the Bible phrase, "*full measure, pressed down, shaken together, and running over.*" After I had written my letter, I turned to the "Sunday Times," and there I read, in a speech by Lord Finlay, my very words about America's part in the war, except that he said *cast* instead of *throw*. Next, in the "Sunday Pictorial," I read in one of its special articles that the Foreign Office practised an *economy of truth*; in the "Times" of Monday, in an article by Lord Northcliffe, it related that Mr. Ford, the motor-maker, drew his attention to the prophecies in "Locksley Hall"; and in the report of a speech by Mr. Bonar Law I read that he used the words "*full measure, pressed down and running over.*" Some years ago, one Sunday, at four o'clock p.m., I remarked to my wife: "These words have just come into my mind, 'When I take my walks abroad, how many poor I see': how quaint they are! Were the verses written now they would be expressed differently." Curiously enough, next Wednesday's "Punch" contained this verse, *expressed differently*: "When I take my walks abroad, How many poor I see, And 'cos I never speaks to them, They never speaks to me"! This may seem all very trivial to you, so I'll not inflict any more on you, though I have one or two strange ones. I cannot help thinking there's a species of telepathy at work to cause such coincidences. With me they are frequent.

Somewhere in one of his "Breakfast Table" books Oliver Wendell Holmes discusses coincidences of this kind and gives at least one extraordinary instance in his own experience. We are far from regarding the examples Mr. Hudson gives as necessarily trivial, because they form part of so large a body of experience. We meet these coincidences all the time in our own work, and some of them are so curious that we are fain to think there must be some telepathic explanation. Let us give one or two instances out of hundreds. A clerical friend resident in the provinces tells us that on several occasions ideas have come into his mind for a humorous sketch (in two cases he selected episodes from Dickens) and that before he had had time to elaborate them the ideas had been worked up spont-

randomly by us and had appeared in *LIGHT* shortly afterwards. They were such out-of-the-way episodes that ordinary coincidence seemed to be out of the question (it seems at times as though certain ideas or phrases were "in the air"). If we needed any confirmation of our friend's statement it was furnished to us soon after. Looking over Lewis Carroll's "Through the Looking Glass" one evening, we lingered over the passage dealing with the White Knight's "Rules of Combat." It seemed to furnish an idea for a jest on current criticism of psychic subjects. On the following morning we received a letter from our contributor in which he remarked, "Like the White Knight, I have my rules of combat." It is the cumulative character of these things which makes them so significant.

IS THE SPIRIT THEORY THE ONLY SOLUTION?

The letter from Sir Oliver Lodge in *LIGHT* of the 3rd inst. under the above title, giving some criticism received from a correspondent on the subject of Mr. Richard Wilkinson's article in the "London Magazine," has elicited several replies, a first instalment of which we give here:—

By V. C. DESERTIS.

"It was well observed by the late Dr. W. B. Carpenter that new and startling facts, however well attested, are often rejected because they are held to be opposed to the indisputable conclusions of science; hence people find that there is no place in the fabric of their thought into which such facts can be fitted, and until such a place is made for them, further evidence of the same nature is useless." So wrote Dr. Alfred Russel Wallace, LL.D., F.R.S., in his Introduction to "Psychic Philosophy," of which he says that "it overcomes this initial difficulty by showing that the facts of Psychic Research and Modern Spiritualism are really in harmony with the most advanced conclusions of science, and especially with modern conceptions as to the constitution of matter and ether."

Dr. Wallace is an uncompromising adherent of the spirit theory, and insists that the value of any theory lies in the number of experimental and historical facts which it harmonises. Discussions on a single set of phenomena, such as those recorded by Mr. Wilkinson, and criticised in the letter which Sir Oliver Lodge sends to *LIGHT* of the 3rd inst., may go on without end: they are the counterpart of the old dialectical debates on the possible meanings of Biblical texts.

The true method in this, as in all subjects, is experimental; or, for those whose position does not allow of personal experiment, it is the comparison of the records by reliable experimenters. Argument whether "unconscious cerebration" or thought-transference may not account for a single group of facts will never reach any definite conclusion.

The natural order of inquiry is:—

1. Objective physical phenomena: Sir William Crookes, the London Dialectical Society, and very many independent experimenters, of whom the last is Mr. W. J. Crawford, D.Sc., have shown that physical phenomena—raps, apparitions, materialisations, transfer of energy and matter, writing, and interpenetrability of matter, are objectively real, that they are guided by intelligence, and show personality.

2. Historical: The persistence of personality harmonises the countless instances of *post-mortem* appearances and messages and many Biblical incidents. It gives a basis for both Eastern and Western metaphysics, and makes them for the first time an experimental science. It covers an immense variety of facts which thought-transference not only is unequal to explain, but cannot even touch.

3. Critical comparison of the matters written: The result of direct experiment, or the comparison of great numbers of such messages, leads, I think invariably, to the conviction that they come from intelligences which are unseen only because our eyes are not fitted to perceive electricity, magnetism, heat, or any etheric substance whatever.

4. Mechanical psychic telegraphy: which is still in the elementary experimental stage.

The inference from each group of facts is that the instinct of the human race, which has found expression in all religions, is vindicated; that Spirit is the Reality which is the Source of all Law, physical and moral; that as our small personal souls survive death, *a fortiori* Christ survives: that "new" truths are only new in the sense that we are newly opened to them; and that thought-transference is only one of the faculties of the human spirit, embodied or disembodied. The only theory which fairly covers all the

objective facts and the historical evidence is that the souls of those we have loved are to be believed when they tell us that they are present with us and love us better, because more discerningly, than when they were in the body; that Spirit is the Reality which moulds not only Nature, but nations; the origin and the maintainer not only of Natural, but of Moral Law; that Spirit is, for us, the ultimate Cause. God is Spirit and God is Love, the First and the Last, the Supreme Reality, not only transcendent to the world, but immanent in its smallest particle; and is therefore accessible to us in the humblest particulars.

It is a painful experience for those who would fain leave the phenomena and go on to what the phenomena should teach, to the great lessons of the constitution and course of Nature, and to the still higher problems of human life, to be arrested on the threshold by demands for test after test. Each test once stated as decisive is given, and yet on the part of the general public and from every novice there is a fresh demand for more evidence. Every test which human ingenuity can devise is supplied, and still from indifference, frivolity, or the materialism that disbelieves, not because of intellectual inability, but from aversion to a changed basis of life, comes always the same cry for still another proof, which in its turn is relegated to oblivion.

Let those who would understand, read the existing evidence with teachable minds and defer critical objections till they have considered the great bulk of evidence now abundantly available.

By MISS H. A. DALLAS.

The alternative explanations suggested by Sir Oliver Lodge's correspondent are, as he says, just those which all critical students have had to encounter. If they have rejected them it is because further experience has convinced them that they are inadequate to account for all the facts; also, perhaps, because they have discovered that a fallacy has lain at the root of their method of approaching the question of evidence. They sought for proofs which would amount to mathematical certainty, which should make it impossible for anyone to reject the Spiritistic explanation, which should *compel* acceptance; this sort of proof in a matter of this nature will probably never be forthcoming. It will, I think, always be possible to plead that "our minds and their powers" being "still so unknown to us," any interpretation we may put upon facts of experience connected with mediumship may be erroneous. In this, as in so many other matters, it is very important to form a just estimate of the kind of proof which we have a right to expect, and also to cultivate in ourselves the faculty of discernment which will enable us to recognise what are the most important factors which should determine our interpretation of the facts. In all art, in all studies, in all life, a sense of relative values is a prime necessity, if we are to advance; without it we cannot make headway, we arrive nowhere.

In my opinion the most convincing feature in the evidence for survival and communication which comes through mediumship lies in the purposeful, selective character of the communications. It is not so much a question whether this incident or that might possibly be explained by thought-transference, or by some such hypothesis, as whether, taken as a whole, we can find in the experiences proof of an intelligent purpose directing and selecting with a definite aim. When once this has become clearly discernible, the student is in a position to estimate individual pieces of evidence much more truly, and scientifically, than he can do before he has had sufficient facts under survey to enable him to get a wide grasp of the subject and to form his conclusions on broad lines. If the evidence for this purposeful aim in the experiences were lacking altogether, or were feeble and unconvincing, no amount of striking experiences would be likely to satisfy him that the spirit hypothesis is the true explanation: he would withhold assent. The value and significance of individual incidents can be best appreciated in the light of the effect produced by the experiences as a whole and the recognition of the degree in which they indicate purpose, or, as the poet might express it, "toil co-operant to an end."

The difficulty of Sir Oliver's correspondent is to eliminate the telepathic theory which it is supposed might account for every communication as the product of incarnate minds. The instance of the discovery of the bent penny which Mr. Wilkinson's son wished his parents to find seems to exclude this theory. Of the existence of this coin the sitters had no knowledge at the time when the "bronze object" was designated, and the young soldier expressed a wish that his mother should find it and wear it. There are, as students know, many cases of information being given which was entirely unknown to those who received it through the medium.

I should like here to mention a striking test which I received with a friend of mine a few weeks ago.

After what I have said no one will suppose that I intend to claim that this test compels conviction any more than others. Whilst, however, it does not compel it, it is to my mind a very impressive incident, corroborating forcibly the belief at which some of us have arrived as the result of careful study of a very large bulk of cumulative evidence.

I went with a friend in September of this year to have a table sitting with Mrs. Osborne Leonard. I took notes with my right hand whilst keeping my left hand on the table. I will briefly summarise the results.

My friend was a stranger to Mrs. Leonard, and the latter had never entered her house. My friend was given to understand that her father and mother were present and the name of a favourite aunt was partly spelled out. She was then reminded by her father that an anniversary was near; this was correct. Her mother's birthday had just passed. A fairly long sentence was then spelled out to the effect that her friends wanted to give a test; this was not asked for, it was volunteered.

By answers to our questions and by tilts we were told to look for a book in the bookcase in the dining-room of my friend's house (some miles away in the country). We were to find the third shelf and to count from the right-hand corner to the fourth book; on page 12, half way down the page, we should find "a message from Mother referring to past." My friend asked whether the book was her father's. She was told "No, mother's."

My friend assures me that she had no notion at all what book she might find; most of her mother's books are not kept in that room, and when this bookcase was last spring-cleaned she did not herself replace the books. The bookcase in the dining-room is a large one; it is a big, slightly projecting, central case, with two smaller wings. My friend examined the central case, counting as directed. The fourth book on the third shelf (the third shelf was the same whether reckoned from top or bottom) proved to be an old book of prayers in a sombre, unobtrusive cover, which had been her mother's, and had come to her mother from her mother's father; hence it had not been her father's book at all. On page 12 we found a hymn which my friend had often repeated to her mother as a child. Therefore, it was correct to say that it referred to "past." The verse half-way down the page was as follows, and I think it will be admitted that it conveys a message of comfort in these dark days of trouble:—

"E'en the hour that darkest seemeth
Will His changeless goodness prove;
From the mist His brightness streameth,
God is Wisdom, God is Love."

When we remember that the directions which enabled us to find this "message" were conveyed through the tiltings of a table with a medium who had never seen my friend, or entered her house, I think the test was remarkably good.

At my request my friend examined the fourth book on other shelves, but none of these was her mother's. It rests with the student to decide which interpretation is most likely to be correct, telepathy from my friend *who did not consciously know this book was in that spot*, or chance coincidence, or what it claims to be, a message from her mother, who had already been identified by the reference to her anniversary.

I am glad to relate the incident not merely as a good test, but also because I think that the message, to be of good cheer and to trust the Divine wisdom and love when clouds darken our sky, is one which may come home with comfort to others besides those to whom it was thus given. It is through mother-love that the Divine love speaks most powerfully both to children and to grown men and women; it is natural and fitting that this message should have been given by "referring to past" days, when, in simple words, this great lesson of trust and the assurance of God's wisdom and love over-ruling all events had first been taught by this mother to her child.

* Further articles and letters on this subject will appear next week.

FOR NEWCOMERS.—LIGHT of the 27th ult. is especially suitable for inquirers, and we have still some copies available for those who desire them.

OBITUARY.—In Miss J. Morris, who passed to the higher life on the 5th inst., Spiritualism in London loses one of its most unselfish and indefatigable workers. For many years, from quite its early days, Miss Morris was associated with the maintenance and development of the Battersea Lyceum, and until the commencement of her illness, now about six months ago, she was a frequent speaker for the London and Southern Counties' Union. Latterly she was a member of the Tottenham Lyceum, and a vice-president and member of the Executive of the Tottenham Spiritual Progressive Church. The funeral took place at Tottenham Cemetery on the 9th inst.

THE AMERICAN SPIRITUALISTS' CONVENTION.

Advices just received from New York show that the twenty-fifth annual convention of the American National Spiritualists' Association, held in the beautiful ballroom of the Waldorf-Astoria Hotel, New York City (from September 25th to 30th), was attended by thousands of delegates from all parts of the country, the chair being taken at all the meetings by the President, Dr. George B. Warne. Mediumship as affected by recent legislation was discussed at considerable length. Speakers strongly condemned the practice now obtaining of the State or municipality licensing mediumship as if it were a business occupation, and claimed that the law ought on the contrary to treat it as a spiritual function or power, exempt from all legal restraint and regulation except such as was demanded by public morality, safety, and welfare. Instructions were given for the immediate preparation of a plan for a National Memorial Temple to be erected at Washington, the hope being expressed that the special committee appointed to supervise the work would be able to raise sufficient funds to commence operations by laying the corner-stone in the coming year. The association resolved on the establishment of a new department, the Bureau of Evidence, the purpose of which would be to collect, classify, catalogue, and systematically arrange in the interests of the scientific aspect of Spiritualism, exhibits and sworn evidence of well-defined mediumistic phenomena. "Founder's Day," the fourth Sunday in January, the day set apart in honour of Andrew Jackson Davis, was fixed upon as propaganda day, when a special appeal will be made for propaganda work. The following officers were elected for the ensuing year: President, Dr. Geo. B. Warne; vice-president, Mr. Jos. P. Whitwell; secretary, Mr. Geo. W. Kates; treasurer, Mr. C. L. Stevens; trustees, Mrs. E. Harlow Goetz, and Messrs. A. M. Griffen, I. C. I. Evans, Dell A. Herrick and Mark A. Barwise; National Superintendent of Lyceums, Mrs. Anna L. Gillespie. It was decided to hold next year's Convention in St. Louis.

SOCIETY WORK ON SUNDAY, NOV. 11th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Mrs. Mary Davies, address, "The Immortality of the Soul," and clairvoyance; pianoforte selections by Mr. H. Field.—77, *New Oxford-street, W.C. 1.*—5th inst., Mr. A. Vout Peters, evidential clairvoyance. For Sunday next see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Miss Violet Burton on "The Garment of Sorrow"; Dr. W. J. Vanstone on "Spiritualism in Mahomedanism." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Impressive addresses by Mrs. Fairclough Smith: Morning on "Spiritual Guidance"; evening on "Thoughts are Things." For Sunday next, see front page.

WIMBLEDON SPIRITUALIST MISSION.—Enlightening address by Miss Violet Burton. For prospective announcements see front page.—R. A. B.

READING.—SPIRITUAL MISSION, 16, *BLAGRAVE-STREET.*—Services 11.30 a.m. and 6.45 p.m.; addresses by Miss Felicia Scatterd much appreciated. Sunday next, Mrs. M. H. Wallis.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Excellent address by Mr. Lund, "Church Clothes." Sunday next, 6.30, Room 13, Mr. Symons.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET.*—Morning, the President; evening, Mr. H. Ernest Hunt. Sunday next, at 11, service and circle. At 5.15 p.m., organ recital. At 5.30 Mr. Robert King.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 a.m. and 7 p.m., Mr. H. Boddington, addresses; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

CLAPHAM.—ADJOINING REFORM CLUB, *ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.*—Sunday next, at 7 p.m., opening of new church. Speakers, Mrs. Neville, Mrs. Annie Boddington, Mr. Williams; soloists, Miss Nelly Dimmick and Mrs. Godley.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning and evening, helpful addresses and good clairvoyance by Mr. Horace Leaf. Sunday next, 11 a.m., Mrs. Mary Gordon; 6.30 p.m., Dr. Vanstone.—F. J. B.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, *VILLAS-ROAD, PLUMSTEAD.*—Mrs. Mary Gordon, address on "Reality" and clairvoyance. Sunday next, London District Lyceum Council, at 3 and 7.—J. M. P.

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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No. 1,924.—VOL. XXXVII. [Registered as] SATURDAY, NOVEMBER 24, 1917. [a Newspaper.] PRICE TWOPENCE.
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SPECIAL NOTICE TO FOREIGN SUBSCRIBERS.

We beg to remind our subscribers in foreign and neutral countries who have not already renewed their subscriptions for "Light" for 1918, which are payable in advance, that they should forward remittances at once to Mr. F. W. Vaughan, 110, St. Martin's Lane, London, W.C. 2. Owing to the war, all copies to neutral countries are now being sent to the British Government's Censor's Agents, and we therefore cannot insert a notice in the copy of "Light" when the subscription expires. All subscriptions for 1918 should therefore be forwarded at once to avoid copies being stopped by expiration of subscription by the Government agents. Payment must be made in advance.

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At 5.30 p.m. ... MR. PAUL TYNER.

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Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, of which is given from time to time in **LIGHT**, and where they may read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 ls. 4d. by Associates, will entitle subscribers to a copy of **LIGHT** for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "**LIGHT**."

D. ROGERS, Hon. Secretary.
HENRY WITTHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1918.

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For further particulars regarding the work of the Alliance apply to the Secretary.

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Nov. 23.—"Atlantis" ... MRS. POWELL.
Nov. 30.—"The Grandeur that was Rome" ... MRS. ISA MOORE.

AND ON

"THE GREAT TEACHERS OF HUMANITY."
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For particulars of the other Lectures on Life After Death, also of weekly meetings, open to visitors, for study of "On the Threshold of the Unseen," by Sir Wm. Barrett, F.R.S., see Autumn Syllabus of the Central London Lodge, T.S., free on application to the Hon. Sec., Mrs. E. G. Cather, 26, Priory-road, N.W. 6.

SUNDAY NEXT, NOVEMBER 25th, 1917.

An Address will be delivered by **MR. JOHN OSBORN** at the **People's Church, Windsor Road, Denmark Hill, Camberwell, S.E., at 6 p.m.**

Subject: **SPIRITUALISM.**

All Spiritualists heartily welcome.

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,924.—VOL. XXXVII. [Registered as] SATURDAY, NOVEMBER 24, 1917. [a Newspaper.] PRICE TWOPENCE.

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[To relieve the pressure on our columns we are compelled to suspend this week the customary "Notes by the Way."]

THE NEW REVELATION.

ADDRESS BY SIR ARTHUR CONAN DOYLE.

(Continued from page 366.)

If this new view of Christianity were generally accepted, reinforced as it would be by assurance and demonstration from the New Revelation, then we should have a creed which might unite the Churches, which might be reconciled with Science, which might defy all attacks, and carry on the Christian faith for an indefinite time. No sudden or violent revolution would bring about such a change. It would come gradually, just as in our own lifetimes such crude dogmas as an eternal hell of material fire and brimstone had gently faded away.

As to man's experiences after death, the evidence on the point was fairly full and consistent. There was a great uniformity in the messages and a consistency of details not at all in accord with any pre-existing scheme of thought. The departed all agreed that death was usually easy and painless, and followed by a great reaction of peace and happiness. The individual found himself in a spirit body which was the exact counterpart of the old one, except that all disease, weakness, or deformity had passed from it. At the moment of passing, the dead man was nearer to matter than he would ever be again, and hence it was at that moment the greater part of those cases occurred where, the man's thoughts turning to some distant friend, the spirit body went with the thoughts and became momentarily visible to the friend. Out of some two hundred and fifty cases of apparitions carefully examined by Mr. Edmund Gurney, it was found that more than half of the number occurred at or about the moment of death. Those cases, however, were but a small proportion of the total number of deaths, partly, perhaps, because the dead man was too much preoccupied with his own astonishing experiences to have much thought for others. The departed spirit soon found that he was mysteriously out of touch with his old environment. He could no longer communicate with his friends on earth, his ethereal voice and ethereal touch being powerless to affect those organs which would only respond to grosser stimuli. Presently, however, he became aware of those on his own side of life—the presence of some he had loved and lost, who greeted him as one newly arrived amongst them. Then in their company, and possibly under the help and guidance of some radiant being who had waited for the event, he rose from the earth conditions to enter on a new life in a realm for which his previous life and character fitted him.

Usually there was a period of sleep before the arisen spirit entered on the active life of his new career. It varied in length, sometimes being of the utmost brevity, at others extending for weeks or months. Doubtless the length of the sleep was

dependent on the amount of trouble or the degree of mental pre-occupation which existed in earth life; to some extent also it was determined by the character and strength of the individual spirit concerned.

Then there was the question of probation or punishment. It did not consist of gross bodily pain—hell as a place of torment did not exist. It was simply a question of dwelling in lower spheres, dark and unsatisfying when the spirit became conscious of its situation and found that its own deeds had placed it there.

These probationary spheres were rather sanatoria for weak and undeveloped souls than penal communities. The spirit communicators were all in agreement as to the fact of sunnier and more harmonious conditions of life for the average men and women of earth. That life was full of interest and occupation and there were none who would desire to return. Here, then, was a message of glad tidings—not a vague faith or hope but an account supported by all the laws of evidence which held that where many independent witnesses told the same story their account had a claim to be considered a true one.

It was probable that all those messengers who came back to us were, broadly speaking, in about the same stage of development. Communications usually came from those who had not long passed over, and tended to grow fainter as time went on, which is what might be expected where the line of evolution was away from the earth.

The next life seemed to be primarily a mental life, just as this life was mainly a bodily one. Preoccupations of food, money, pain, and other evils of the body passed away, although they might remain for a time as temporary reactions on the mind from the physical life. Music, the arts, intellectual and spiritual knowledge remained, and progress was made along these lines.

Sir Arthur at this stage dealt with various phases of the after-life, most of which, as being more or less familiar to readers of *LIGHT*, may be omitted. Touching on the probable ability of experienced spirits conversant with synthetic chemistry to produce simulacra of things which exist upon the earth, Sir Arthur said that the *modus operandi* might well be a matter of speculation to less experienced spirits, just as some of the wonders of modern science are to non-scientific persons amongst ourselves. Raymond, for instance, had spoken of spirit chemists who could produce even such unspiritual forms of substance as alcohol and tobacco—or at least something analogous thereto—to meet some temporary emergency. That had tickled the critics, who talked and wrote (for their own purposes) as though that were the only statement in a book of 400 closely printed pages. Raymond might be right or wrong in what he told his father, but the incident only proved the unflinching courage and honesty of the man who recorded it. (Applause.)

Dealing with the objection to the materiality of the next life as described by spirits, Sir Arthur asked if it was demanded that life after death was to be merely a matter of wisps of gaseous happiness entirely without self-knowledge and individual expression. That seemed to be the idea—an impossible one if there was to be any perpetuation of personality or continuity of consciousness. There could be no glad reunions of those who had lived and loved on earth if they were taken away from all individuality to a vague region of floating emotions.

Sir Arthur next passed to the question of lying communications. Many persons who had investigated had experience of

what seemed very like wilful deception, mixed up with good and true communications. It was doubtless of such messages that St. John wrote when he said, "Beloved, believe not every spirit, but try the spirits whether they are of God." There was nothing more puzzling than the fact that one might get long-coherent descriptions, every detail of which afterwards turned out to be a concoction. Akin to these false influences were the "Miltons" who could not scan, the Shelleys who could not rhyme, the Shakespeares who could not think, and all the other absurd impersonations which made our cause ridiculous. These were, he thought, deliberate frauds, either from this side or the other, although something might be set down to the subconscious activities of the medium's mind.

As to the alleged dangers of Spiritualism, so far as accusations concerning insanity, obsession, &c., went, they were almost entirely imaginary, asylum statistics did not bear out such assertions. Still, the cult of the séance might be overdone. When an inquirer had convinced himself of the truth of the phenomena, there was no real need to pursue the matter. To go from séance to séance was to run the risk of becoming a mere sensation hunter. The real object of the investigation was to give us assurance in the future and spiritual strength in the present, to give us a clear perception of the fleeting nature of matter and reveal the eternal values beyond all the shows of time and sense—the things which were indeed lasting, going on and ever on through the ages in a glorious and majestic progression. (Great applause.)

SIR OLIVER LODGE said: Meeting as we do under these circumstances in a dim light, and being informed that the police would be pleased when the meeting terminates, I think we will not have any discussion, and I will close the meeting with a few remarks of my own. Should any *contretemps* happen, I hope we shall show ourselves worthy of our faith. Sir Arthur has given us an autobiographical sketch of extraordinary comprehensiveness, covering the ground from one end to the other. I shall not attempt to follow him. I will merely say that revelation means that which we do not get directly through the medium of the senses. Our senses give us certain aspects. Though they do not deceive, they limit us to a very great extent. And no wonder! They are the product of evolution, to enable us to catch our food and to do the same sort of things that the animals do. Now we are using them for exploring the mental and spiritual universe. No wonder, therefore, we make mistakes. No wonder some of us think the material aspect is the only aspect, the only thing that is real and satisfactory. The material universe is so beautiful, so complex, so law-abiding, that I am not surprised at anyone worshipping matter and being a materialist. Although restricted in their view, the materialists are to be listened to. Only when they take the negative side and begin denying everything except that which they happen to know, they are not worth listening to, because they are speaking of that which they do not know. Listen to positive statements, but the "spirit which denies"—do not listen to that! That is Mephistophelian. The revelation of astronomy, the revelation of other worlds, the marvellous revelation of the midnight sky—these happen to come within our senses. I want you to notice that they might not have done so. Were the sky permanently opaque, as it too often is over some British towns, we should not see the stars. The atmosphere of Venus is so continually clouded that its inhabitants, if there are any, can know nothing of any other world. Had that been the case with us, how extraordinarily small and insignificant would have been our conception of the universe. I take that as a parable. We do happen to know about the stars, but do we imagine that we know about everything? We have that revelation, but we must not be blind to the immense amount of reality not the less real because we do not happen to get direct impressions of it.

Then there is the revelation of physics, whereby we learn that the fundamental entity is the ether of space, which does not appeal to our senses in the least, but which is more substantial than matter. The omnipresence of the unseen is what we learn by this study. Then we come to the revelation of psychic study, whereby we learn of the existence of discarnate intelligences—discarnate but not disembodied. The union of

soul and body is evidently continued. The life beyond is not a shadowy, vague life, but a full-bodied, substantial thing. Then we have the revelation of religion, the value of sacrifice, of redemption, showing us the meaning of existence in the large sense.

With regard to what the lecturer said about Christianity, when he publishes his address I would suggest that he make a little alteration. When he spoke of Christianity I think he meant Churchianity—the doctrines men have invented and foisted on the pure Gospel of Christ. It is not Christianity which is to change: it is our doctrines, the statements made about Christianity. Partly right and partly wrong, they can be improved. The death of Christ was the climax of His life. There must have been such a death to round off and complete the most beautiful and majestic life which has been lived amongst the sons of men.

I think we shall not separate without feeling strongly that our doctrines, although they may lead away from many of the Churches, will but lead us back to Christ in a real sense; for surely the ambition, the hope, the longing of humanity is that His Kingdom shall come and His will be done on earth as it is in heaven.

NOTES FROM NEW YORK.

Mr. Arthur L. Howard, a New York journalist, sends us a cutting from the November "Metropolitan," containing an excellent article on psychic research (with special reference to Sir Oliver Lodge's "Raymond") by the well-known author and dramatist, Mr. Booth Tarkington, whose play, "Monsieur Beaucaire," was so favourably received in London a few years ago. We hope to give some extracts from the article shortly.

In the course of his letter Mr. Howard tells us that Mrs. Helen T. Brigham, the eloquent speaker who visited London many years ago, is giving inspirational lectures and poems at Horton Hall, New York. She was knocked down and seriously injured by an automobile a few months ago, but has now quite recovered.

Mr. Howard continues:—

"The Barton Mystery" opened at the Comedy Theatre last Saturday and promises to be as successful here as it was in London. Plays of this class, and books dealing with Psychical Research and Spiritualism are decidedly on the increase.

LIGHT is an unfailing source of interest and information to many Spiritualists and liberal thinkers in New York, and selected passages from its columns are frequently read from the platform of the Spiritual and Ethical Society.

Nothing like the recent convention of the National Spiritualist Association at the Waldorf-Astoria Hotel has ever before been seen in this city. It was a tremendous success. Mr. John Slater's mediumship was truly marvellous and must have convinced the most sceptical. Not merely Christian names but surnames were given in every instance, while incidents were described, and acknowledged as true by those who received the messages, until many in the audience gasped with astonishment.

"LIGHT" ADVERTISEMENT COMPENSATION AND MAINTENANCE FUND.

The total contributions to date amount to £167 12s. 10d. The fund was opened in March last, so that the result is encouraging to our ambition to avoid having to raise the price of the paper. But the difficulties of production grow instead of diminishing, and sorely as it goes against our wishes, we must perforce keep the fund open. Some of our benefactors have promised to make their donations annual ones, but we hope that the necessity for this will pass with the return of peace and an improvement in the conditions under which LIGHT has at present to be conducted.

DR. COBB'S ADDRESS.—On Thursday evening, the 15th inst., at the Suffolk-street Salon, the Rev. W. F. Cobb, D.D., of St. Ethelburga's, Bishopsgate, addressed a gathering of members, associates and friends of the London Spiritualist Alliance on "Man, the Microcosm." A first instalment of the lecture, which was of a profoundly thoughtful character, will appear in our next issue.

A DREAM MESSAGE.

By H. A. DALLAS.

In an article headed, "Was Peter Rooney Dreaming?" (p. 219) I suggested that the sensitives who were working blind-folded with a ouija board in Dublin (as recorded in Sir William Barrett's interesting book "On the Threshold of the Unseen," p. 179-183) might have been the recipients of the real Peter Rooney's dream.

It will be remembered that whilst some part of what was stated through the ouija was correct, some quite erroneous facts were also stated.

Sir William Barrett says: "The whole elaborate story was therefore fictitious . . . like externalised dreams."

Although I put forward the suggestion that the *whole* was not fictitious, since a real Peter Rooney, of Boston, actually fell from a tramcar, as stated through the ouija, I could not then offer a corroborative case to support my opinion that a dream of the real Peter Rooney was conveyed to his compatriots.

Quite recently a lady of my acquaintance, who impressed me as a strictly conscientious and careful recorder, related to me an experience which seemed to me of great interest in this connection. At my request she wrote it down for me, and I can give it in her own words, merely substituting pseudonyms for the names of the persons concerned:—

I think it was in the autumn of 1909 that I was living in a small house in South Wales and had a cousin, Susan T., to stay with me. The second evening after her arrival we sat with our hands on a reversed tumbler which was placed on a sheet of paper marked with the letters of the alphabet. After a time the glass moved under our hands and spelt out a message the exact wording of which I have forgotten, and also how much we elicited by our questions; but it was to this effect:—"Susan, go back to London." "Be careful of your desk." "Charles is quite capable of murdering you."

The spirit was then changed to that of her daughter who was being educated at Ealing, and who said she was to be very careful. This, as far as my memory serves me, was what we got: "Mother, do be careful. I can't bear you being alone with Annie in that lonely house. Do please leave as soon as you can. Daddy is going to try and hurt you. He is quite mad. He will not get out at your stations, but at one twenty miles off and then walk across country and surprise you." We promised we would go out armed with bill-hook and hatchet, and she seemed to be satisfied with this assurance. It was about midnight when the sitting ended.

The next day (11 a.m.) my cousin received a letter of three sheets from her daughter, which must have been posted at least eighteen hours before at Ealing, saying she had had a terrifying dream (which she did not describe), and imploring her mother to leave the lonely house, which was not safe for her. Later on I saw the girl, and asked her, "Why did you write as you did? What was the dream which frightened you?" She answered me, "I dreamt that daddy had gone mad and had gone to Wales to hurt mummy."

The next night we sat hoping for more information. The only person who came was a very bigoted Calvinistic spirit, who told me in round terms I was heading straight for the nether regions on account of my scepticism, and who evidently believed in fire and brimstone in the most literal sense.

On the third night the glass refused to move and we did not sit again. My cousin stayed ten days, and a week after she left I joined her in London on a week-end visit. I found her full of excitement because of what had happened on the night she arrived. Her maid Jane, who usually slept in the house, told her that she had given up her room to Isabel, the maid who used to come by the day, because Isabel had had trouble with her father and was afraid to go home. My cousin said, "I wish, Jane, you would not arrange things without asking me," but did not interfere. However, that night after going to bed she had a feeling there was some unpleasant presence in the house. She went up to the maid's room to listen, but heard nothing. Then she went down to the desk in her drawing-room and collected all the money she usually kept there and brought it to her room, where she locked herself in. She could not sleep. At 7 a.m. she rang for the maid and told her to take the dog out. As soon as the woman had gone out, my cousin went up to her room at the top of the house. There she found a very drunken man, with a bottle of whiskey empty beside him. Isabel came back and said he was her husband, and later it turned out they both were thieves and blackmailers who got into houses in order to steal. If the man had not found the whiskey he would have robbed the house.

I listened to this tale and immediately remembered our sitting and the warning. My cousin had forgotten it. When I reminded her she turned to Jane who was waiting, and asked, "What was the name of Isabel's husband?"

"Charles, Ma'am," said Jane in front of me.

In this experience, as in the case of Peter Rooney, there is a mixture of truth and falsehood, the falsehood being obviously traceable to the girl's dream. The dream was not communicated at the time it occurred, but about twenty-four hours later, when she was probably again asleep, for the sitting at which this dream message came ended at midnight. The other communication conveyed a warning which proved to be significant, and we may conclude that it came from some unseen friend who knew of the plot. It was not, therefore, exactly a prediction. Like some of the instances referred to recently in *LIGHT* (p. 325) by Miss Lilian Whiting, it does not involve the problem of foreknowledge, but indicates rather that our circumstances and the *intentions* of other minds concerning us are perceived by our friends in the unseen. Other cases mentioned by Miss Whiting cannot be thus explained. On the *true* prediction—i.e., the cases in which events are really announced before any human mind can have formed any thought concerning them—I have no suggestion to offer. The problem seems to me at present beyond our power to solve.

The above incident is instructive, and shows how wary we should be in receiving messages by these methods. Since the true and the fictitious are liable to be so jumbled together, it is surely unwise to be guided by advice or information thus obtained unless it is first submitted to a careful judgment. We should weigh such advice at least as seriously as we should the ordinary opinions and statements of friends on earth.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 26TH, 1887.)

The "Standard" is amusing on Darwin's séance note. Mr. Hensleigh Wedgwood, his relative, introduced him to a subject for which he had no place in his mind. The "Standard's" last paragraph, giving its version of Darwin's explanation, is very funny:

On one occasion Darwin attended a séance and seems to have been puzzled. He says:—

" . . . We had grand fun, one afternoon, for George hired a medium, who made the chairs, a flute, a bell, and a candlestick, and fiery points jump about in my brother's dining-room, in a manner that astounded everyone, and took away all their breaths. It was in the dark, but George and Henry Wedgwood held the medium's hands and feet on both sides all the time. I found it so hot and tiring that I went away before all these astounding miracles, or jugglery, took place. How the man could possibly do what was done passes my understanding. I came downstairs and saw all the chairs, &c., on the table, which had been lifted over the heads of those sitting around it. The Lord have mercy on us all, if we have to believe in such rubbish. F. Galton was there, and says it was a good séance. . . ."

Darwin's opinion afterwards was that the medium got the two brothers to hold fast to each other whilst he slipped from between them and did his tricks.

IN "Primitive Christianity and Modern Psychic Phenomena," the Rev. Charles L. Tweedale has given us a pungent, incisive and fearless answer to the diatribes of Father Bernard Vaughan and Lord Halifax, in addition to which we have an article on "Religion After the War"—a strong indictment of the age-old errors in theological teachings. The pamphlet is to be obtained of the author, Rev. Charles L. Tweedale, Vicar of Weston, Otley, Yorks, post free 3½d., or 2s. 6d. per dozen, also at the office of *LIGHT*.

"HOSTESSES AS HEALERS": A CORRECTION.—With regard to the paragraph "Hostesses as Healers," which we quoted on page 351 from the "Daily News" of the 25th ult., we are asked to call attention to the fact that the secretary of the Medico-Psychological Clinic, writing to our contemporary "in the interests of a serious institution and the public which it serves," has disclaimed the statements made by its representative as quite unauthorised and "too fantastic for solemn refutation," but as possibly to be accounted for by a verbal confusion between "Hostesses" and "Hostels":

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, NOVEMBER 24TH, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

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TELEPATHY.

In the course of an address given by him at Caxton Hall to certificated teachers of shorthand, Dr. Ellis T. Powell expressed his conviction that within the lifetime of some of the younger members of his audience telepathic messages would begin to be a recognised and normal mode of communication. He even ventured on the prophecy that within a generation children would be taught, as part of the regular curriculum, the practice of transmitting simple signs and messages from mind to mind. Doubtless but few of those who listened to Dr. Powell had any intimate acquaintance with the body of facts upon which his conclusions were based. We are at least as near to a general recognition and practice of telepathy as we were to the practical realisation of aerial flight when the brothers Wright made their famous experiments, experiments which were a great source of amusement to some of the wits of the daily Press.

In his new book, "Telepathy Genuine and Fraudulent,"* Mr. W. Wortley Baggally gives us an admirable study of the subject in connection with his own experiences. The book contains a Prefatory Note by Sir Oliver Lodge, who commends the work as being by a writer who is "exceptionally competent by training and capacity to examine into the genuineness of these subtle and elusive phenomena," and Sir Oliver expresses a view which confirms the statement of Dr. Powell when he says:—

Telepathy, or the direct action of mind on mind apart from the ordinary channels of sense, opens a new chapter; it is not a coping stone completing an erection but a foundation stone on which to build.

In his opening chapter, "Genuine Telepathy," Mr. Baggally refers to the experiments of Sir William Barrett, first carried on more than forty years ago, and to his paper on "Mind Reading" read before the Society for Psychical Research on July 17th, 1882. He then proceeds to deal with the various theories of telepathy, that which finds in it an analogue of wireless telegraphy (which, as he rightly points out, offers great difficulties), the clairvoyant theory, which holds that the percipient reads by clairvoyance what is in the agent's mind; the Spiritualistic theory that a spirit conveys the images or thoughts from one mind to another; the subconscious mind theory which holds that the communication is established by the universal mind underlying all things and forming the nexus between all conscious minds.

Not one of these theories, Mr. Baggally notes, has been accepted by the Society for Psychical Research, a matter however, of which it would be quite easy to exaggerate the importance. It is quite probable that, as in many other matters of practical science, we shall have the fact established and in working order before the theorists have arrived at any close agreement. There is a good deal still to be learned about electricity, although its activities have become almost commonplace to-day.

Students of the subject, as well as the general reader, will find plenty to interest them in Mr. Baggally's account of his own experiences in connection with both genuine and fraudulent telepathy. In the chapter dealing with the latter we read of the exhibitions at the Little Theatre, Adelphi, by the so-called "Yoga Rama" and other ingenious persons. In this connection Mr. Baggally lets us into the secret of some clever codes by which information is conveyed by the charlatan performers to their confederates. The Zancigs have a chapter to themselves which contains some interesting accounts of the private investigations to which they submitted to prove the reality of their power, investigations in which the author, Sir Oliver Lodge and others took part. There was also an investigation by the S. P. R., but the verdict of the Society was rather in the nature of "Not Proven." In themselves Mr. and Mrs. Zancig stood, in the opinion of the S. P. R. investigators, as demonstrators of a system which was remarkable for its accuracy and precision, but if it was actual thought-reading it seemed (in the face of the tricky nature of the results given by other performers) to imply that the Zancigs were unique people with an unique power. Such, in effect, was the conclusion of the Psychical Research investigators, and there is this much to be said for it, that public exhibitions of thought-reading in which the results appear to be absolutely inexplicable by some ingenious trick are very, very rare. We have only seen two. One, oddly enough, was last summer in the open air on the river bank near Richmond Bridge, where a man and his wife gave demonstrations to the crowd. In this case we noted that in several instances the wife who acted as recipient rapidly enumerated the contents of bags, purses, and other receptacles before her husband had fairly opened them. That, as we remarked to the male performer at the close, was not thought-reading, since he had had no opportunity to inspect the articles named and transfer them to the mind of his wife. He replied that not infrequently his wife's mind ran ahead of his own and saw the articles before he could transfer ideas of them, and occasionally it would happen that he would incorrectly transfer a description but his wife would correct it. We had a notable instance of this when one of the spectators, a soldier, handed him a military document of which he was to transfer the number. When the woman gave the figures he cried out that she was wrong. But the wife was right: the document bore two sets of figures, the number of the document and a registration number, and he had been looking at the wrong figures.

Assuming that there was no trick (certainly there was no collusion, over fifty people tested the performers) there would seem to be room for the clairvoyant theory.

In our conversation with the male performer he explained to us that although it was a real power possessed by his wife it seemed to them wiser not to exploit it as anything "occult." It was more interesting to their audiences to let it pass as a trick and leave the onlookers to find out how it was done. It was extremely exhausting, he said; but in the open air the conditions were better.

Hence the *al fresco* exhibitions, which were given in aid of a fund for War Charities.

On the general question no doubt Mr. Baggally will agree with us that examples of sporadic telepathy are nowadays so numerous that the reality of the faculty is abundantly proved. Examples where the power is so completely under control that demonstrations can be given at will must be necessarily rare. To multiply them seems to be a question of an incipient faculty carefully trained rather than an investigation of the true nature of the faculty and exactly how it operates. On that side of the question it is not improbable that it is something which operates in different ways, and that clairvoyance, the subconscious mind, spirit agency and other theories may all variously take part. In ordinary telegraphy we may have wires, "wireless," flags, sounds or lights; transmitters who know the nature of the messages they are sending and others who do not. It is never safe to limit psychical phenomena generally to a single explanation. We had one notable experience of an important telepathic message transmitted from one friend to the other at a distance with a witness at each end, in which the transmitter confessed his complete ignorance of how the message had been sent, since he had used no effort of volition, merely feeling that his friend would in some mysterious way become aware of the fact he wished to convey. It was but one of many such experiences.

THE CHURCH AND COMMUNION WITH INVISIBLE WORLDS AND BEINGS.

ADDRESS BY THE REV. L. W. FEARN (PRIEST-IN-CHARGE OF CHRIST CHURCH, WESTMINSTER).

We gave last week a report of Mr. Fearn's address, entitled "The Church and Communication with the Dead," delivered at the residence of Lord and Lady Glenconner on the 7th inst., when he dealt with the psychical as in contradistinction with the spiritual side of life as a preliminary to the present address, given on the following Wednesday, the 14th inst., to a large and distinguished audience, which included, as well as Lord and Lady Glenconner, Sir Oliver and Lady Lodge, and Sir William and Lady Barrett.

Mr. Fearn commenced by a reference to the immense difficulty of dealing with the spiritual apperception of things, as opposed to the merely physical or psychical aspects. In trying to convey ideas of spiritual things—in speech, at least—we were limited to arbitrary terms derived from worlds of lower experience. Words, in fact, were quite powerless to convey any but a shadowy idea of spiritual realities. It seemed more practical, therefore, to endeavour to indicate the means by which each of us might develop the powers by which the spiritual vision and communion might be attained.

He would therefore try to direct his argument on the line of the nature of man in his evolution from the physical to the psychical and thence to the spiritual condition. That led to a proposition not generally accepted or at least understood by the world. It was this: Man was a spirit and therefore essentially of the nature of God. He was not expressed as God, nor had he the quality or degree of excellence of our Master Jesus. But at the same time he was a spark of Deity, he was one of the microcosms of Divinity, evolving eternally into the likeness of his great Prototype. He was a differentiated part of the Infinite Spirit. Indeed, the whole Universe was Spiritual, an expression of the Divine consciousness, and everything had its root in the spiritual order. As the poet had told us, "trailing clouds of glory we do come from God who is our home." Man was not separated from God but differentiated in God. We travelled towards the centre from the circumference and passed beyond death and the grave to a mysterious but a Divine destiny. We did not yet realise what we should be or what we essentially were, but one thing was certain, the essentially spiritual nature of man was everywhere true.

The speaker then dealt with the three main aspects of man in his relation to the Universe. As a physical being he was related to his environment by *contact*, as a psychical being by *communication*, as a spiritual being by *communion*. The physical man was the man we all knew, it was the stage of spiritual infancy—the first man, of the earth earthy, the first phase of manhood in process of evolution, with his vision bounded by his physical surroundings, seeing his career as one commencing with the cradle and ending with the tomb, unconscious of his real nature and his relation to other worlds and other beings. He was to all appearance isolated and self-centred. He was self-limited, and until he had unfolded sufficiently to pass beyond those self-imposed barriers he made no spiritual advance. Needing to use his senses as a means of existence in the physical world, he gradually came to mistake his senses for himself. But there was no real affinity between man and the physical world except by contact. His physical body which he supposed to be himself was simply the nexus between man the spirit and the environment in which for a Divine purpose—that of self-knowledge and individual expression—he had been temporarily placed.

Proceeding next to the succeeding plane of human expression—the psychical—the speaker said that having already dealt with various aspects of this in his last address, he need not deal fully with the question on this occasion. But he expressed the view that the soul was the vehicle or form of expression which lay between and united the animal man and the spiritual man. It was composed of substance of a certain density, but immensely finer than the substance of the physical body. The soul was produced by the spirit as the result of its interaction with the grosser physical body, and it manifested itself in those finer degrees of perception and activity which were expressed as character, intelligence and the higher emotions, philosophy, science, art, those expressions which transcended the merely animal side, although often curiously interfused with it. The soul-faculties were at first subconscious, but gradually unfolded into conscious expression. We had powers of perception beyond the senses through the psychic or soul side, we could discern things beyond the physical boundaries, as in clairvoyance, which was part of the soul consciousness. But apperception, which belonged to the spirit, did not come into this phase, for apperception meant the complete realisation, the conscious apprehension of things, whereas in the psychical order the man perceived without being clearly conscious of the meaning of what he saw or experienced. Usually the first expression of the soul life was through the affections, and through the æsthetic, artistic or musical nature. St. Paul had truly said (it was a pity that his saying had been mistranslated) that the *psychical* (not the *natural*) man receiveth not the things of the Spirit—they are foolishness unto him. The soul realm was indeed a substance more or less opaque interposed between man and the Divine centre of his being, relating him to it, but in the elementary stages constituting a kind of barrier, placed there doubtless to develop those qualities of self-hood and divinity which he was to unfold as he ascended towards the higher consciousness into Divine union as a conscious co-operator with the Author of his being. This was shown by the fact that when he began to develop that part of his consciousness which related to the psychical order new meanings and values, a great region of hitherto unknown powers, began to exist for him. Until that stage was reached he had no conception of the forces which existed outside the animal area of his consciousness. Then, for the first time, he saw that there was something beyond the region of physical experience, and the old limits were at last over-passed. And from that experience he was led to perceive that there was no limit even to the psychical plane, and that this, in its turn, led to another and infinitely grander stage of unfoldment—the Spiritual order.

So at last he came to the Kingdom of God, and on this subject the speaker said, "I cannot explain it to you, although I know what I am talking about." It was, indeed, something inwardly conceived but incommunicable in words. When man had developed his spiritual self he came into union with the things of the Spirit,

It was no longer a question of communication but of communion. The expression began with physical contact, it passed to communication between things separated by differing grades of consciousness, [but in the end came the blending between spirit and spirit, the separated things were merged into unity along the lines of infinity. The finite things were all transcended. Man had ascended into the real world, the only world in which beyond all the shadows and illusions of the lower grades he knew himself to be a real being, part of the one Spiritual Reality. He knew at last the meaning of Life and of Death. He knew Life to be the only Reality, that Life which Christ came to reveal to men and was still revealing to them as they came to know the true meaning of His message given once on earth and continued to-day to all who partook of His life and teachings.]

SIR OLIVER LODGE made a few remarks at the end of the meeting, emphasising the reality of the spiritual aspect of the Universe, as indicated by the unity of law and order running throughout its physical manifestation to its remotest bounds. Either the existence and interaction of the spiritual universe with us was a truth or it was not. Every church was a sign or symbol of this interaction, and had no meaning without it. If it were true it was no half-truth, but must be one of vital importance, to which people would do well to attune their lives. He confessed that he and his co-workers proceeded on prosaic lines, groping towards truth in these matters in wingless ways, but he referred to the testimony of seers and men of genius and poets who in their periods of insight testified to first-hand spiritual experiences. In this connection he cited Tennyson in "The Ancient Sage," Wordsworth in "Tintern Abbey," and Virgil in the sixth book of the "Æneid"—all testifying to the One Spirit which was in harmony with the mind of man and yet rolled through all things. He concluded by reciting the short poem of Francis Thompson, "In No Strange Land," wherein the poet emphatically urged the accessibility and nearness of the unseen.

IS THE SPIRIT THEORY THE ONLY SOLUTION?

We give below a further selection of articles and letters on this question:—

MISS E. KATHARINE BATES.

Apropos of Sir Oliver Lodge's letter from a philosophic critic (page 349), it is very necessary to point out to investigators that because messages from the unseen *may* originate sometimes in telepathy between sitter and medium, or from the unconscious self of one or other, it by no means follows that they *must* have originated in this way. Thirty years ago such a conclusion was almost axiomatic, and we have not gone very much further even now. Here—if anywhere—a "little learning is a dangerous thing." Telepathy from the sitter was usually accepted in those days by the sceptic as a satisfactory solution, and those blessed words "subconscious self" and "telepathy," combined, could shatter the most wonderful "experiences" into tiny atoms.

"That is mere thought-reading" was then an all-sufficient explanation of practically all phenomena, although this dictum merely gave a name to something which we do not even yet understand. It is so easy to make a *cul-de-sac* and drive all investigators into it. Mr. Frederic Myers started a very big *cul-de-sac* when, in one of his boldest moments, he suggested the possibility of a Grand Central Bureau in the Universe which might be practically omniscient, and whence the so-called clairvoyant might be extracting information and passing it off as emanating from a spirit. Fortunately for himself and for us, he recognised that you can only get out of a theory exactly what you put into it, and therefore he did not allow this assumption to paralyse his brilliant researches.

If you assert telepathy between the sitter and the medium, by what right can you reject telepathy between the dead man and the medium as probably an easier process, since one of the two is permanently out of his cage? And here at once you are confronted with an alternative. When the philosophic critic apropos of the Leonard sitting said "This falls in with what I fear," &c., it is obvious that she fears telepathy between sitter and medium as a sufficient origin for the messages—but why? Why is the deceased man or woman, with his or her increased powers of telepathy, to be ignored and put out of court?

Almost invariably the investigator, young at the game looks upon psychical research as a sort of jig-saw puzzle, where one piece alone can accurately fit the groove marked out for it. Most of us who have had the experience of many long years, would say as I always do, "I know much less about psychical matters nowadays than I knew thirty years ago, simply because then we were confronted with one alternative—viz., fraud. The phenomena which we have every reason to accept as genuine, so far as *bona fides* is concerned, may be the very ones that need most questioning and the most careful study.

The difficulty with our jig-saw puzzle is not to find the one piece that fits in, but to choose between several pieces that would fit, only one of which is probably the right piece. For even here one must allow for alternatives. The spirit may base his message upon information conveyed to him through telepathy with the medium, or with the sitter, or it may originate in his own brain.

Tout savoir c'est tout comprendre. It may be many years before we attain to that standard, even as regards this one absorbing subject. Meanwhile, many of us *know* that our friends still live and love us, and this on evidence based on foundations that cannot put us to intellectual or any other sort of confusion—the impregnable Rock of Love and Faith.

"AN OPEN MIND."

A lady who gives her name and address in confidence and signs her letter as above, furnishes some experiences which she states are absolutely authentic. She writes:—

I should like to point out that the theories of Sir Oliver Lodge's correspondent cannot apply in those cases where statements *outside* the sitter's personal knowledge, and *subsequently proved to be accurate*, are made by the medium.

Here are two instances of what I mean.

In 1894 I was told by a lady medium that I had had an uncle named "James" who had died abroad, where he had amassed a fortune. She described some of his characteristics, and stated that she saw him standing near me. I asserted that I had never had an uncle named James who died abroad, but she was firm. "He says he is your uncle," she repeated.

On my mentioning this conversation a few days later to my father—a well-known London cleric—he surprised me by saying, "However Mrs. — arrived at her information, she is correct in her statements. You *did* have an Uncle James, my only brother, who died a rich man in Australia some years back. He had all the characteristics mentioned." He then told me that his brother and he never had anything in common and had never "got on" together, which was why he never spoke of him.

The other instance happened in 1915. At a meeting in London where I was present clairvoyant descriptions were being given by a well-known normal medium, the very first being to a friend of mine who knew nothing whatever about Spiritualism or clairvoyance. Her remarks were unusually detailed, both as to the spirit's appearance and peculiarly tragic death, when my friend was but a tiny infant. He listened with a painful interest and then said, "It must be my mother whom I never knew. I was brought up by strangers after her premature death. Except that I was legitimate, I was told nothing about myself and nothing about my mother's appearance. I have never even seen a photograph of her." Eventually, through a fortunate combination of circumstances, I was able to obtain for him and his wife a description of his long-dead mother, which exactly coincided with the medium's description, even to the words, "her beauty is the beauty of form rather than of colouring."

Clearly, neither of these absolutely authentic experiences can be of the "subconscious" order. One has, therefore, seriously to consider *how* these two mediums came by knowledge *unknown* to their sitters but subsequently proved correct in every detail. I am in no sense a convinced Spiritualist, but such experiences make one pause—and think.

MRS. LEILA BOUSTEAD.

The criticism on Mr. Wilkinson's article is, of course, a perfectly honest and fair one, but I observe that no one has any hypothesis to fall back on, to explain such phenomena, except the old one of the "subconscious mind." The fact that those who use the term do not know what it means seems to be ignored. What do they mean? They suppose it to be some wonderful force and intelligence within us, which can nevertheless function and manifest outside of us, which seems to know everything, which can travel to distant places and obtain knowledge unknown to our normal mind, and which can then impress all its knowledge upon the brain of a medium. If it can do all this, it seems to me that it is exhibiting powers usually called supernatural, and what difference there is between

and the soul or Ego sought to be established by Spiritualists do not know. It would appear to be exactly the same thing, under another name.

It may be argued that, even granted those powers, we have no evidence of survival after death. But if this mysterious intelligence can operate independently of the body and far from it, there seems no reason to suppose that it cannot survive it—and in the light of the immense mass of evidence that it does so, it seems rather useless to strain after any other conclusion.

May I here suggest that the "telepathy" idea has been strained to breaking point? It is not so easy to project one's thoughts on to another brain. Let anyone try it. The power exists, of course, and it is the first link in the chain, but to credit it with *all* the phenomena under consideration is, I think, absurd.

MRS. E. R. RICHARDS.

Perhaps the following personal experience may help the inquirer. At a private sitting my sister and I had with Mrs. Wriedt, the famous voice medium, a naval officer, who had passed over sixteen years ago, spoke to us. I asked him if he could remember the names of any of the ships he had served in, and if so would he tell me one? In my own mind I thought of the "Virago," as that was the ship he was on when we knew him. To my surprise he answered, "I was in the 'Pearl.'"

"The 'Pearl'?" I said. "Were you in her?"

"Yes," was the reply.

I made no comment, but I thought it was a mistake, as I had many friends in the "Pearl" when she was on the Australian station, and he certainly was not serving in that ship then.

About two years after this séance I met a retired naval captain in Devonshire, and in talking over friends and places we had known, he mentioned this particular naval officer and said he had also known his family in Ireland, adding, "but I knew him first in China. He served with me on the 'Pearl' out there."

I think this clearly proves that the name could *not* have been in my mind or my sister's at the séance, as we neither of us knew he had ever been in the "Pearl," and the medium certainly did not. I could give many other instances but must not encroach further on your space.

"BIDSTON."

The doubts and difficulties of the "philosophic critic" are what all Spiritualists have encountered in their day, and would lead many to reconsider their position but for the fact that telepathy does *not* explain everything. Positive proof of the action of discarnate mind is not obtained by everyone, but well-authenticated instances may be found by the careful reader in "Spirit Identity" and other works. May I suggest to the "philosophic critic" that it is useful to study such cases as are not explainable by telepathy as well as those for which it may very obviously account?

THE PETERS TESTIMONIAL FUND.

The donations to this fund now amount to the sum of £64 9s., to which the following further gifts have to be added: J. T., 7s. 6d.; Marylebone Spiritualists' Association, £2 2s.; making the total sum to date, £66 18s. 6d.

NEXT WEEK we hope to publish an article by Sir Oliver Lodge, replying to questions and objections regarding his famous book, "Raymond."

THE gist of Dr. B. F. Austin's entertaining as well as useful little work on "Rational Memory-Training" (Rider and Sons, 1s. net) is contained in the first chapter, in the advice the author gives to parents and teachers to see that the young people committed to their care are taught to observe carefully whatever they would memorise, understand thoroughly every lesson, arrange their knowledge methodically, and reproduce it frequently. All rational memory-training must, he affirms, rest upon these four principles. Every advantage should be taken of the natural association of ideas as aids to recollection, but Dr. Austin distrusts dependence on purely artificial methods. He gives many valuable suggestions for the putting of his four principles into practice, and the book is enlivened with interesting anecdotal illustrations, and historical instances—some of them almost incredible—of phenomenal memories.

THE REV. WALTER WYNN ON HIS INVESTIGATIONS.

In the November number of his magazine, "The Young Man and Woman," the Rev. Walter Wynn, by way of saving some of his Biblical critics the trouble of further airing their opinions, states their case very fully for them by quoting at length Dr. Talmage's sermon on "Consulting the Dead," recently reprinted in the "Christian Herald." (It is marked by all the flamboyant sensationalism associated with the pulpit oratory of that at one time very popular American preacher.) Having done so Mr. Wynn calmly asserts that for sheer misrepresentation he has never read anything like it. "It is," he says, "the kind of treatment of psychical phenomena that keeps the most intelligent men and women away from our churches."

... To advance theories in explanation of the phenomena is one thing; to join the tribe of Holy Ignorance is another. I deny that Dr. Talmage reports facts as I have found them. Such descriptions of the séances I have attended would be false." It is evident to Mr. Wynn that Dr. Talmage "never gave five minutes to a personal investigation of psychic phenomena, yet he condemns it. Is that just? The man who thinks that the future will be won for Christianity on a basis of blind credulity calls for our pity. I claim the right to prove all things and hold fast that which is good. If I can prove that the messages I have received did not come from my son, but some impersonating, lying devil, the Spiritualists shall hear from me, as the Lord liveth! But I will not lie or preach sermons to please people who come to conclusions easily." In the meantime, Mr. Wynn asks his readers to note that Dr. Mercier finds it convenient to ignore his repeated challenge, and inquires whether that is brave or clever.

Mr. Wynn has read Hudson's "Psychical Phenomena" with "boundless pleasure." He has found it to be charmingly written and full of wonderful things; but though he is himself personally convinced that many forms of psychic phenomena are explained by the powers of the subconscious mind, Hudson, in his opinion, utterly fails to prove that these powers can account for all the phenomena:—

He admits the phenomena, and then sweeps them with one brush into the receptacle of his one pet theory. This will not do, as far as I can see; for some of the facts doggedly refuse to oblige him. The evidence I have reported in my previous articles was obtained in the presence of six sceptics. The information was known to no one in the room, or the world, as far as I know. To ask me to believe that my soul manipulated the table whilst I was blindfolded, and took it in the dark to four hidden articles—no, *I don't believe it*. That is my answer to Hudson, and I have more common-sense grounds for not believing what he says than he has for his theory. The reasonings of the Spiritualists may be wrong, but Hudson's theory breaks down in his effort to explain *physical* phenomena. ... In the light of the evidence I have personally gathered, I can come to no other conclusion at present than this: that while the subjective mind undoubtedly accounts for many phenomena attributed in the past to discarnate beings, other phenomena point to the presence around us of invisible beings, both good and bad.

Among the "Letters to the Editor" is one from Mr. J. Arthur Hill. After congratulating Mr. Wynn on the good results he has obtained with Mr. Vango and Miss McCreadie, Mr. Hill writes:—

I wish Dr. Mercier and other critics were as fair and anxious for truth as you are. All we ask is that people shall study the subject before expressing opinions. Of course, we do not want everybody to study it, any more than we want everybody to study chemistry; the actual investigation is best left to the few, for it needs cool judgment and—usually—much patience. But we want our critics to study it or be silent. Dr. Mercier came new to the subject, as he frankly confesses, after the publication of "Raymond" last November, and he must have set to work almost immediately to write his book on "Spiritualism and Sir Oliver Lodge," without stopping to learn anything by first-hand experience. His book shows ignorance on every page, to those who know, but it may have some influence on the general public. However, that will only be temporary. Truth will win its way.

I note that you challenge him to investigate. But he has made up his mind, and if he does go to mediums he will prob-

ably go in a trot-out-your-phenomena-or-I'll-prosecute-you manner which will spoil conditions. And in any case it is unlikely that he will get such results as yours; consequently he would explain them by fraud or telepathy. I may misjudge him, however. I hope I do. I hope he will make an effort at open-minded and patient investigation.

"THE TREE OF HEAVEN."

We have had the privilege of reading a novel that is worth reading. May Sinclair's "The Tree of Heaven" (Cassells, 6s. net) is a live book: the scenes live and the characters live in them. We should recognise them if we met them—Frances and Anthony and their four children, any member of that lovable Hampstead family, all of them lovable to the end! We should recognise, with no special gratification, their unpleasant relatives; and, though her rare spiritual beauty stands out a little less clearly in our mind's eye, we think we should even recognise Veronica, the gentle Veronica beneath whose spell the unpleasant relatives are at least temporarily transformed and whose mystic vision of her brave young soldier husband, though she knows it is the precursor of the news of his death at the Front, is accompanied, not by any shock, but by a wonderful tranquil happiness. Looking back, we see her and Dorothy, and Nicky and Michael, as children, the contrasts and likenesses of their characters clearly marked from the beginning. We see them, grown older, drawn into the world-vortex, happily to emerge unharmed. At the end we see the parents, who had dreamed beautiful earth-dreams for their boys, sitting alone in the garden beneath the branches of the old ash-tree (the "tree of heaven"). Both Nicky and Michael have fallen, and John, the youngest, is joining up on the morrow. Yet the author does well in entitling the third part of her book—the war part—"Victory." It is the victory of soul over sense. Veronica's pure instinct is right. No life nobly given is lost, either to those to whom it was specially dear or to the world. The only real tragedies are spiritual defeats: every spiritual victory is not only a triumph for the individual soul, it adds to the leverage that will yet lift the whole world.

D. R.

LETTERS TO THE EDITOR.

Air Raids: A Protest and an Appeal.

SIR,—For the third time in the last six weeks the speaker booked for a Spiritualist mission in which I am interested has asked to be excused because of air-raid conditions. I have heard of other London societies having similar experiences. May I make a protest and an appeal?

If an air-raid is actually in progress it may be physically impossible to fulfil an engagement; and no wanton exposure to danger would be justified. But to cry off in anticipation of a raid is unworthy of a Spiritualist, and especially of one who is a teacher and revealer of the truth of Spiritualism. Surely we who preach that there is no death should not fear death! We who believe in spirit-guardianship should show more courage than the average man in the street. And we who are supposed to understand something of the power of will and thought should be able to exhibit exemplary nerve control. What a splendid opportunity we have to show the value of our philosophy and knowledge! The calmer the weather, the brighter the moon, the larger, calmer and brighter should our meetings be.—Yours, &c.,

Morden, Surrey.

R. A. B.

"A Place Prepared."

SIR,—I think it may be of interest to the writer of the article "A Place Prepared" (p. 349) and also to your readers if I relate an experience I had last November. Some people (entire strangers) had called to view my psychic pictures. As they were leaving I clairaudiently heard the name "Lucy" very distinctly with a lady. I asked her if she had anyone of that name on the "other side," and she replied, "Yes—a daughter." "Well," I said, "Lucy wants me to give you a message. She says that they are coming soon for 'Toddles'; they are getting a place ready for her." The poor lady turned very pale, and fearing lest "Toddles" should be a child belonging to her, I expressed the hope that I had not distressed her by giving the message. She replied, "No," adding that "Toddles" was the pet name of a young lady, a friend of her late daughter. I

impressed upon her the necessity of not repeating to the young lady or her family what I had told her, and I believe she told me that she did not know them personally. She did, however, tell a lady who was a friend of "Toddles," and who came to see me about it. "Toddles" passed over last June.

Does not this conclusively prove that "places" are prepared for us, and that those who loved and cared for us on earth await us on the "other side"?—Yours, &c.,

KATE COCKSHAW.

2, The Crescent, Leicester.
November 7th, 1917.

The Direct Voice.

SIR,—Being interested in "Psychophonics" or "Trumpet mediumship," I should like to state that I have recently attended several sances for the above and have had interesting and, to me, evidential results.

Unfortunately, however, discussion after the sances revealed the fact that a few of the sitters were more or less disappointed because, although intimate information was given approximating to proof of the identity of the controlling spirits, the voices bore little or no resemblance to those of their friends while in the body.

So I think that the question "Have we any right to assume or expect that the spirit voices of our arisen friends should exactly or closely correspond to the familiar tones of earth life" is well worth consideration.

It is, probably, a debatable one, but I should be inclined to answer it in the negative on the following grounds:—

The quality of the human voice is largely determined by the air capacity of the chest and lungs and by the size and formation of the larynx and vocal chords.

The voice changes in quality from childhood to old age and varies according to the state of one's health, and, under the stress of strong emotions, may become unrecognisable.

Intonation and pronunciation are acquired by unconscious imitation of the speech of our neighbours; for instance, the speech of a provincial after a year in the army undergoes a marked change.

We are all aware of the fact that a slight favourable modification of the vocal chords makes one man an opera singer and that an unfavourable one makes another man a mute.

Vocalism, then, as a vehicle of thought is almost entirely determined by physical laws and conditions, and with the dissolution of the body its principal characteristics will be practically obliterated. It is highly probable, also, that the corresponding organs of the spirit body will undergo rapid modification soon after passing into its new environment. Thus there are many factors to be considered before we can form a definite opinion.

The "Psychophone," or trumpet, used at these sances has much to do with the quality of the voice; we can all remember what a travesty of the human voice was presented by the phonograph in its early days, and how art and science have perfected it.

So, in all likelihood, experiments with variously shaped trumpets made of different materials, or better still, the invention of some apparatus which would comply with the psychophysical laws governing this form of mediumship, would afford better opportunities for our spirit friends to manifest their personality in a more evidential and attractive way, banishing doubt from the minds of the sitters and saving the medium from much vexation.

However, until this is an accomplished fact, it seems to me that proof of identity must be sought in the information and ideas transmitted by the voices, and the quality and character of the tones being considered as of only secondary importance.

I should be glad to learn the opinions of more experienced investigators into this phase of mediumship.—Yours, &c.,

Johnstone.

A. B.

THE HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscription: Miss M. Simpson, £1.

ERRATUM.—In last week's report of the Rev. L. W. Fearn's lecture on "The Church and Communication with the Dead" (p. 362), in the seventh line of the second paragraph, the word "science" should be qualified by the adjective "sacred," not "social."

AN ANTHOLOGY OF SPIRIT MESSAGES.—Since the appearance of our Note on this subject in last week's LIGHT, we have learned that the anthology to which reference was made will be published shortly. When it is ready the fact will be duly announced.